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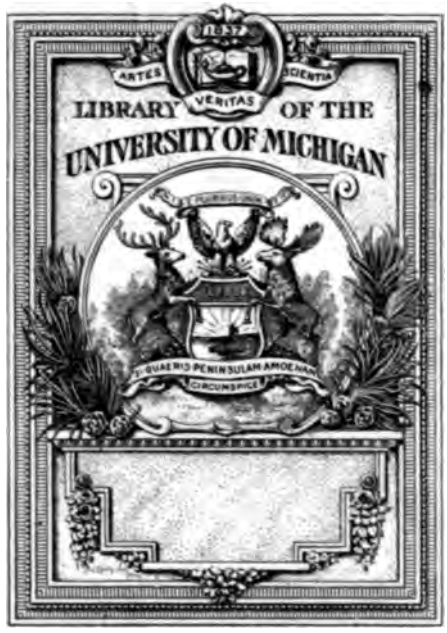
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TRAVELS AND EXPLORATIONS OF THE JESUIT MISSIONARIES IN NEW FRANCE

1610-1791

THE ORIGINAL FRENCH, LATIN, AND ITALIAN TEXTS, WITH ENGLISH TRANSLATIONS AND NOTES; ILLUSTRATED BY PORTRAITS, MAPS, AND FACSIMILES

EDITED BY
REUBEN GOLD THWAITES
Secretary of the State Historical Society of Wisconsin

Vol. XLII

LOWER CANADA, IROQUOIS: 1632-1657

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PREFACE TO VOL. XLII

Following is a synopsis of the documents contained in the present volume:

XC. The *Relation* of 1655–56 is written by Jean de Quen, in the absence of his superior (Le Mercier) at the Onondaga mission recently begun by the Jesuits. This enterprise constitutes the main subject-matter of the *Relation*, and is fully described in the journal of Father Dablon, who, with Chaumonot, began the mission in the preceding autumn (1655). A prefatory note by De Quen outlines the chief events of the year, which are later given in detail.

The spring of 1656 opens most auspiciously for commerce; "for twenty years past, vessels have not reached this country so early,—at the very beginning of the month of June,—or in greater number." An appeal is made for six more missionaries, in view of the new fields of labor which are now opening.

The *Relation* proper begins with an account of Le Moyne's second voyage to the Mohawk country (August to November, 1655). He is welcomed by that tribe; and councils are held, with profusion of speeches and presents. The Father then visits the Dutch settlement at Fort Orange. After returning thence, his life is threatened by a pretended madman, who is only appeased by the offer of a dog for sacrifice. In November, he returns to Montreal, experiencing great hardships on the journey thither.

Soon after Le Moyne's departure on the above errand, an Onondaga deputation, "representing all the upper Iroquois Nations," arrives at Quebec to confirm the peace. At the ensuing council, the envoys give twenty-four presents to Onontio and his allies. They ask for a French colony in their country, and for Christian teachers; also for French soldiers to aid them against their enemies, the Eries. After careful consideration, it is decided to send back Dablon and Chaumonot with these envoys (as we have already seen in Doc. LXXXVII., Vol. XLI.). The greater part of this *Relation* is devoted to an account of their embassy to Onondaga, as recounted in the journal thereof kept by Father Dablon.

The voyage thither is described in detail. The travelers mainly depend for their food upon such game as they encounter. At first, this is scarce, but soon they find abundance,—on one occasion killing thirty bears in one day. "One of the ceremonies of the feast that followed this great slaughter was the drinking of bear's fat after the meal, as one drinks hippocras in France." One night, an Indian suddenly becomes temporarily insane, and imagines that some animal which plunges into the water has leaped down his throat. His tribesmen undertake to cure his delusion by pretending to share it, and mimicking his actions, and a laughable scene ensues. "They too began to cry and sing in imitation of the animals with which they were supposed to be afflicted,—all, in time with their song, beating that wretched man. What confusion!—a score of voices imitating ducks, teals, and frogs; and what a spectacle, to see people counterfeiting madness in order to cure a madman! Finally, they succeeded; for,

after our man had perspired well, and become thoroughly tired, he lay down on his mat, and slept as peacefully as if nothing had happened." At the end of ten days, they reach an outpost of the Onondaga country,—a fishing village, where Chaumonot meets several of his former Huron disciples, now captives among the Iroquois. At a little distance from the chief village of the Onondagas, the Fathers are met by the old men of that tribe, who, after speeches of welcome, escort them to the village, where they are hospitably entertained and lodged.

Numerous councils are held, at which a special effort is made by the Jesuits to secure peace for the Algonkins as well as the French,—a point of especial difficulty with the Iroquois. The time outside of these affairs is variously spent,—sometimes in religious labors; sometimes in entertaining discourse with a group of savages, who ask questions about the French and their country across the sea, or "about the beginning of the world." The Frenchmen are taken to visit the salt spring four leagues thence, at which place it is proposed to establish the colony and mission. A child of ten years, captured from the Eries, with whom the Iroquois are at war, is burnt to death; but the Father succeeds in secretly baptizing this boy before his death. His torment lasts "only two hours, because of his youth; and not a tear or a cry escaped him from amid the flames." On Sunday, the Fathers say mass in the cabin of a woman of rank, who was converted to the faith at Quebec and on the homeward journey thence. Cayuga and Oneida deputies arrive, and take part in the ratification of peace. Chaumonot, following the custom of the country, makes numerous presents of

wampum and beaver-skins to accompany his speeches; and having thus secured the good will of his savage hearers, preaches to them the Christian faith, to which they listen attentively. His eloquence and tact charm them; and the chief Cayuga deputy adopts him as a brother. Some conversions are made, and the Fathers baptize several children. They are overcome with delight when, at an important council, the most influential of the Onondaga chiefs solemnly announces his conversion to the faith,—a statement applauded by his people. A bark chapel is erected for the missionaries, but it proves too small for the crowds who come to hear them. They soon are able to baptize numerous adults, among them the oldest woman of the tribe, regarded by her people as a centenarian. Most of the leading men, however, refuse to believe,—especially as they will not give up their faith in dreams; they also fear that the Christian religion will bring ruin upon their country, as they think it has done with the Hurons. Teotonharason—the woman already mentioned, who offered her cabin for use as a chapel—and several of her family are attacked by apparently mortal diseases; but all are miraculously cured by baptism, which confounds those who have slandered the faith. These last spread many false rumors, accusing the Fathers of sorcery, and of malice toward the Iroquois tribes.

The Fathers behold and describe many superstitious rites,—among these, some practiced in obedience to dreams, which even involve the sacrifice of human life; also the Ononhouaroia, or "festival of fools," as Chaumonot calls it. One of the men participating therein, the host of the Fathers, sets his own cabin on fire; but Chaumonot arrives in time

to put out the flames, and pacifies the frenzied man.

The ceremonies which are annually performed by these savages in preparation for war are also described. This is followed by an explanation of their reasons for attacking the Erie tribe. A captive taken from those enemies is brought to Onondaga, and burned to death at a slow fire.

On the last day of February, 1656, the Onondagas notify the Jesuits that the proposed French settlement among them must be begun at once, or they will break off the peace. After many unsuccessful efforts to send word to Quebec regarding these matters, Dablon himself goes thither, escorted by a score of Indians. This trip, made during the month of March, is full of hardship and suffering. At the end of his journal is inserted a note by the Paris editor, announcing that letters just received from Quebec inform him that Dablon has returned to Onondaga with the superior of the missions, Le Mercier, and two other priests, to join Chaumonot there. These missionaries "are escorted by fifty valiant Frenchmen, who have already begun a good settlement in the very heart of these Nations."

The account of the Onondaga mission being finished for this year, De Quen proceeds to mention the discoveries of two young Frenchmen who return (August, 1656) from a two years' trading and exploring expedition to the upper lake region. Their names are not given here, but recent researches identify these adventurers as Radisson and Groseilliers, and the region explored by them as Wisconsin and the shores of Lake Superior. Not only do they discover new lands and tribes, but they have "sent to heaven about three hundred little children," by

baptizing them. They bring back an Ottawa fleet of fifty canoes, loaded with furs,—a joyous sight for the poor colonists. With these Ottawas, upon their return home, depart two Jesuits, Garreau and Druillettes; but the fleet is attacked by the Iroquois, not far from Three Rivers, and Garreau is mortally wounded. The final chapter gives various details of the death and the virtues of this missionary.

XCI. The *Journal des Jésuites* contains a lacuna from February 5, 1654 to October 25, 1656. A record for that time was kept by Le Mercier and others; but, for some unknown reason, it was written upon paper of another size, and detached from the book usually devoted to this purpose. An explanation to this effect is made by De Quen, who continues the *Journal*. It may be added that the MS. above referred to has long since disappeared, with many other valuable documents.

Beginning, then, with October 25, 1656, De Quen continues the record. A cemetery for the hospital nuns is consecrated in their new choir; and on the same day is laid therein the body of Charles de Lauson's young wife. The Iroquois still attempt to seduce the Hurons at Quebec. A council is held, November 3, at which the Oneida envoys offer presents to the Hurons to induce them to settle in the Iroquois country. Le Moyne brings assurances of peace from the Mohawks. On the 17th, Ragueneau makes presents to the Oneidas; one of these is "to grease their Legs, and to welcome them on their arrival." The general purpose of this council is to establish amicable relations with that tribe, who also invite the Jesuits to live with them. The day after Christmas, Mohawk ambassadors come to notify the

Hurons that their warriors will come next spring to escort them to the Iroquois country.

XCII. A separate sheet lying within the MS. volume of the *Journal des Jésuites* gives an account of the death, at the hands of the Iroquois (May 29, 1655), of the Jesuit brother, Jean Liégeois. Commendation is bestowed upon his services to the mission, and his fidelity therein.

XCIII. This curious and interesting document gives "a list of the benefactors of Nôtre Dame de Recouvrance at Kebec," from 1632 to 1657. This was the chapel built by Champlain, who also left in his will a bequest for it. The members of the Hundred Associates, both collectively and individually, gave various ornaments and supplies for the use of the chapel, until it was destroyed by fire in 1640; thereafter, they left "the care of that matter to the charity of the habitants, contenting themselves with paying the pension of 600 livres for two fathers at each Residence." Montmagny was a generous and frequent giver. In 1645, a gift of 1,250 beaver-skins was made by the governor and the habitants for building a church at Quebec in honor of Our Lady of Peace. A year later, the Associates gave to the church, apparently at Montmagny's suggestion, a bell for its steeple.

La Tour, the Acadian exile, gives 100 livres in money (1647); and Robert Hache, the Jesuit brother (1650), a large bell of 1,000 livres' weight. Two of the habitants bequeath by will small legacies. Many devout ladies of the colony bestow gifts,—sometimes money, more often altar-cloths, laces, garments, etc. Prominent among these is Madame de la Peltrie, the foundress of the Ursuline Convent. It is

... 1651, the Jesuit house has given ... parish church,—maintaining a semi- ... caring for the sacristy, etc. Various ... are recorded, presented by bene- ... missions, or by personal friends of ... priests and nuns. Most of the prominent ... Quebec are mentioned in this list of ...

R. G. T.

... Wis., March, 1899.

XC

RELATION OF 1655-56

PARIS: SEBASTIEN ET GABRIEL CRAMOISY, 1657

SOURCE: We follow a copy of the original Cramoisy (H. 126), in Lenox Library, New York.

RELATION

DE CE QVI S'EST PASSÉ

EN LA MISSION DES PERES

DE LA COMPAGNIE DE IESVS,

AV PAYS

DE LA NOVVELLE FRANCE,

és Années 1655. & 1656.

Enuoyée au R. P. LOVYS CELLOT,

Prouincial de la Compagnie de IESVS,

en la Prouince de France.



A PARIS,

Chez SEBASTIEN CRAMOISY, Imprimeur ordinaire du Roy, & de la Reyne,

ET

GABRIEL CRAMOISY, ruë S. Iacques, aux Cicognes.

M. DC. LVII.

Auec Priuilege du Roy.

RELATION

OF WHAT OCCURRED

IN THE MISSION OF THE FATHERS

OF THE SOCIETY OF JESUS,

IN THE COUNTRY

OF NEW FRANCE,

in the Years 1655 and 1656.

Sent to Rev. Father LOUYS CELLOT,

Provincial of the Society of JESUS

in the Province of France.

PARIS,

SEBASTIEN CRAMOISY, Printer in ordinary to the King and Queen,

AND

GABRIEL CRAMOISY, ruë St. Jacques, at the Sign of the Storks.

M. DC. LVII.

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NOUS Lovys Cellot, Prouincial de la Compagnie de Iesvs, en la Prouince de France, auons accordé pour l'aduenir au ſieur Sebastien Cramoisy, Marchand Libraire, Imprimeur ordinaire du Roy & de la Reine, Directeur de l'Imprimerie Royalle du Louure, Bourgeois & Ancien Eſcheuin de cette Ville de Paris, l'impreſſion des Relations de la Nouuelle France. Fait à Paris ce 28. Decembre 1656.

Signé, Lovys Cellot.

Permission of the Rev. Father Provincial.

WE, LOUYS CELLOT, Provincial of the Society of JESUS in the Province of France, have for the future granted permission to sieur SEBASTIEN CRAMOISY, Bookseller, Printer in ordinary to the King and Queen, Director of the Royal Printing-house of the Louvre, Citizen and Former Alderman of this City of Paris, to print the Relations of New France. Done at Paris, this 28th of December, 1656.

Signed, LOUYS CELLOT.

[1] Relation de ce qvi s'eſt paſſé en la Miſſion des Peres de la Compagnie de IESVS, au Païs de la Nouuelle France, és années 1655. & 1656.

Envoyée av R. P. Lovys Cellot Prouincial de la Compagnie de IESVS *en la Prouince de France.*

MON R. P.

Pax Chriſti,

Comme les Semaines ſont compoſées de iours, & de nuits: les Saiſons, de froid & de chaud; de pluyes [2] *& de beaux temps: ainſi pouuons nous dire, que noſtre année n'a eſté qu'vn mélange de ioyes, & de triſteſſes; de bons & de mauuais ſuccés. De ſçauoir qui des deux a emporté le deſſus: i'en laiſſe le iugement à V. R. & à tous ceux, à qui l'eſtat de nos Miſſions, que ie luy enuoye, ſera communiqué.*

On n'auoit point veu depuis vingt ans, les vaiſſeaux arriuer de ſi bonne heure en ce païs cy, ny en plus grand nombre. On en a veu cinq ou ſix tout à la fois moüiller à la rade de Kebec, & cela dés le beau commencement du mois de Iuin. Voila noſtre ioye, commune auec tous les habitans du païs. Mais n'ayant rencontré aucun de nos Peres dans les vaiſſeaux, qui nous vint ſecourir en la conqueſte des ames, nous en auons reſſenty vne triſteſſe toute particuliere.

Au mois de Septembre de l'année derniere 1655. *deux de nos Peres monterent* [3] *au païs des Iroquois Onontaeronons, pour donner commencement à vne nouuelle Miſſion,*

[1] Relation of what occurred in the Mission of the Fathers of the Society of JESUS, in the Country of New France, in the years 1655 and 1656.

Sent to the Rev. Father Louys Cellot, Provincial of the Society of JESUS *in the Province of France.*

MY REVEREND FATHER,
Pax Christi.

As the Weeks are composed of both days and nights; the Seasons, of heat and cold, of rain [2] *and shine; so also we may say, our year has been but a mingling of joys and sorrows, of successes and failures. To decide which of the two has predominated, I leave to Your Reverence and to all those to whom the state of our Missions — an account of which I send you herewith — shall be communicated.*

For twenty years past, vessels have not reached this country so early, or in greater number. Five or six at a time were seen anchored in the roadstead at Kebec, — and that in the very beginning of the month of June, — to our own delight and that of the entire country. But, not finding in the vessels a single one of our Fathers come to help us in the conquest of souls, we were very keenly disappointed.

In the month of September of last year, 1655, *two of our Fathers went up* [3] *to the country of the Onontaeronon Iroquois, to start a new Mission among people who, after killing, slaughtering, burning, and eating us, came to*

parmy des peuples, qui apres nous auoir tuez, maſſacrez, bruſlez, & mangez, nous venoient rechercher. Le ſuccés de cette entrepriſe, nous a donné de la crainte pendant tout l'Hyuer; mais le retour de l'vn des deux Peres au Printemps dernier, accompagné de quelques Capitaines Iroquois, a changé cette crainte en quelque aſſeurance, qui nous fait eſperer vn bon ſuccés de cette entrepriſe.

Cette eſperance s'eſt notablement accreuë, par le zele, & par le courage, de quatre de nos Peres, & de deux de nos Freres, et de cinquante ieunes François, qui ſont allez ietter les fondemens d'vne nouuelle Egliſe, en vn lieu où le Demon, & la cruauté, ont regné, peut-eſtre depuis le Deluge. Les Iroquois Onontaeronons qui nous eſtoiẽt venus viſiter, triomphoient d'aiſe, voyant que nous ſecondions [4] *leurs deſſeins. La ioye, qui paroiſſoit ſur leur viſage, & dans leurs paroles, redondoit dans nos cœurs. Mais cette feſte fut bien toſt troublée, par le maſſacre, & par la priſe de ſoixante & onze Hurons Chrétiens, partie enleuez, partie aſſommez, par les Iroquois Agneronons, dans l'Iſle d'Orleans, à deux lieuës de Kebec. Voyla vn grand mélange de bien & de mal, de ioye & de triſteſſe.*

Sur la fin du mois d'Aouſt, nous viſmes paroiſtre cinquante Canots, & deux cens cinquante Sauuages, chargez des treſors du païs, qui venoient trafiquer auec les François, & demander des Peres de noſtre Compagnie, pour les aller inſtruire, dans les épaiſſes Foreſts de leur païs, éloignées cinq cens lieuës de Kebec. A la veuë d'vn ſi beau iour, on oublie toutes les mauuaiſes nuits paſſées, deux de nos Peres & vn de nos Freres s'embarquent auec trente François; mais les Agneronons, [5] *que nous appellons les Iroquois inferieurs, qui n'ont iamais voulu de paix auec nos Alliez, couperent en vn moment le fil de nos eſperances, attaquant ces pauures peuples à leur retour, & tuans l'vn*

solicit our services. During the entire Winter, we were apprehensive of the failure of this enterprise; but last Spring the return of one of the two Fathers, accompanied by several Iroquois Captains, changed this fear into some confidence, which led us to hope for success in the undertaking.

This hope was notably increased by the zeal and courage exhibited by four of our Fathers, two of our Brethren, and fifty young Frenchmen, who went to lay the foundations of a new Church in a place where the Evil One and cruelty have reigned, perhaps, ever since the Deluge. The Onontaeronon Iroquois, who had come to visit us, exulted with joy on seeing us favor [4] *their purpose; and their delight, as shown in word and look, overflowed into our own hearts. But this joyous mood soon became clouded by the massacre or capture of seventy-one Christian Hurons, killed or seized by the Agneronon Iroquois on the Island of Orleans, two leagues from Kebec. Ours was a mingled portion of good and ill, of joy and sorrow.*

Toward the end of the month of August, we perceived fifty Canoes and two hundred and fifty Savages approaching, laden with the treasures of the country. They were coming to trade with the French, and to ask for Fathers of our Society to go and teach them in their dense Forests, five hundred leagues distant from Kebec. In the face of so pleasant a day, we forgot all the unpleasant nights of the past. Two of our Fathers and one of our Brethren embarked, with thirty Frenchmen; but the Agneronons — [5] *whom we call the lower Iroquois, and who have never consented to make peace with our Allies — cut the thread of our hopes in a moment by attacking these unfortunate people, on their return, and killing one of the two Fathers who were going to preach the Gospel to them in their country.*

des deux Peres, qui leur alloient preſcher l'Euangile dans leur païs.

Vous voyez bien, que nous pouuons dire auec verité, que les iours de cette derniere année ont eſté boni & mali, *bons & mauuais, comme les iours de Iacob. Diſons pluſtoſt, qu'ils ont tous eſté bons, puis qu'ils ſe ſont paſſez en la Croix. Nous auons cette conſolation, que c'eſt la querelle de Ieſus-Chriſt, & ſon Euangile, qui eſt la cauſe de nos trauaux, & qui nous oſte la vie. Nous ne nous eſtonnons point à la veuë de noſtre ſang. Notre douleur & noſtre triſteſſe eſt noſtre petit nombre, nous crions à l'aide, & au ſecours, & nous croyons que V. R. entendra nos cris, & nos voix, quoy que pouſſez* [6] *de bien loin, & qu'elle nous enuoyera ſix braues Peres au prochain embarquement, gens de cœur, qui ne s'effrayent point à la veuë de mille morts, qu'il faut tous les iours ſubir, en cherchant des Barbares dans les tanieres de leurs grands bois. Nous la prions inſtamment de nous accorder noſtre demande, & de nous ſecourir de ſes prieres, & de celles de tous nos Peres & Freres de ſa Prouince.*

DE V. R.

A Kebec ce 7. Septembre 1656.

Le tres-humble, & tres-obeïſſant ſeruiteur en Noſtre Seigneur,

IEAN DE QVENS.

You see plainly with what truth we can say that the days of this past year have been boni et mali — "*good and evil,*" *like the days of Jacob. Yet, let us say rather, that they have all been good, since they have been filled with Crosses. We have this consolation, that it is the cause of Jesus Christ and his Gospel that gives rise to our labors and loss of life. We are not startled at the sight of our own blood. Our small number causes us grief and sadness; we cry for help and succor, and we believe that Your Reverence will hear our appeal, although uttered* [6] *from afar; and that you will send us, by the next ship, six valiant Fathers, men of courage, who are not afraid to face a thousand deaths, which danger must every day be undergone in seeking Barbarians in the lairs of their vast forests. We pray you earnestly to grant our request, and entreat that we may receive the aid of your prayers and of those of all our Fathers and Brethren in your Province.*

YOUR REVERENCE'S

Kebec, this 7th of September, 1656.

Very humble and very obedient servant in Our Lord,

JEAN DE QUENS.

[7] CHAPITRE I.

VOYAGE DU PERE SIMON LE MOYNE AUX IROQUOIS AGNIERONNONS.

IL auoit eſté iugé neceſſaire, dés l'Eſté de l'année derniere 1655, d'enuoyer vn Pere de noſtre Compagnie dans le païs des Iroquois Agnieronnons, pour affermir la paix auec eux; par ce témoignage de confience & d'amour. Le ſort eſtant heureuſement tombé ſur le Pere Simon le Moyne, il partit pour cét effet de Montreal, le dix-ſeptiéme iour d'Aouſt, auec douze Iroquois, & deux François.

C'eſt vn chemin de Precipices, de lacs & de riuieres: de chaſſe, de peche, de fatigue, & de recreation, ſelon les lieux où on ſe retrouue. Nos voyageurs tuërent bien-toſt apres leur depart dix-huit Vaches ſauuages, en moins d'vne heure, en des Prairies que la nature ſeule a preparées à ces troupeaux, qui ſont ſans maiſtre. Ils firent naufrage vn peu plus [8] loin, dans vn torrent impetueux, qui les porta dans vne baye, où ils trouuerent vn calme le plus doux du monde. La faim les accueille à quelques iournées de là, qui leur fit trouuer bon tout ce qu'ils prenoient à la chaſſe; tantoſt vn Loup, ou vn Chat ſauuage; tantoſt vn Ours ou vn Renard; en vn mot quelque beſte que ce fut. Ils ſont quelquefois obligez de ſe coucher, n'ayant beu que de l'eau boüillie, détrempée de terre & d'argile: les fruits ſauuages n'ont plus pour lors d'amertume, ils paroiſſent delicieux au gouſt, à qui la faim ſert d'vn bon ſucre.

[7] CHAPTER I.

JOURNEY OF FATHER SIMON LE MOYNE TO THE AGNIERONNON IROQUOIS.

IN the Summer of last year, 1655, it was thought necessary to send a Father of our Society into the country of the Agnieronnon Iroquois, in order that we might, by this show of friendship and confidence, confirm the peace with them. The lot having fortunately fallen upon Father Simon le Moyne, he left Montreal on this errand, on the seventeenth day of August, with twelve Iroquois and two Frenchmen.

The route is one of Precipices, lakes, and rivers, of hunting and fishing, of weariness and recreation, varying in different parts. Soon after their departure, our travelers killed eighteen wild Cows within less than an hour, on Prairies prepared by nature alone for those ownerless herds. They were wrecked, a little farther [8] on, in an impetuous torrent, which carried them into a bay where they found the gentlest calm in the world. Some days' journey, hence, hunger overtook them and made them relish all that they took in hunting, whether a Wolf or a Wildcat, a Bear or a Fox,—in short, any animal whatever. They were sometimes forced to lie down at night with no refreshment but boiled water, mixed with earth and clay. Wild fruits lost their bitterness, and seemed delicious to the taste, hunger serving excellently to sweeten them.

Le Pere arriua dans le bourg d'Agniée le dix-ſeptiéme iour de Septembre. On l'y reçoit auec des careſſes extraordinaires, & on luy preſente à l'abord trois colliers de pourcelaine. Le premier, pour arreſter le ſang, qui ſe pourroit répandre en chemin, & qui luy cauſeroit des frayeurs: c'eſt à dire, qu'il ne deuoit point craindre qu'on le tuaſt traitreuſement. Le ſecond, pour conforter ſon cœur, & empeſcher qu'aucune émotion ne luy peuſt troubler ſon repos. Enfin, [9] il falloit luy lauer les pieds d'vn baulme precieux, pour adoucir les fatigues d'vn ſi long voyage: & ce fut le troiſiéme collier de pourcelaine.

Le iour ſuiuant tout le peuple eſtant aſſemblé dans la place publique, le Pere expoſa les preſens qu'il apportoit de la part d'Onnontio, Gouuerneur du Païs. Et au lieu de commencer cette action par vn chant à leur ordinaire; il adreſſa ſa parole à Dieu, à haute voix, & dans la langue du païs, le prenant à témoin de la ſincerité de ſon cœur, & le coniurant de prendre la vengeance de ceux qui fauſſeroient leur foy, & qui contreuiendroient à vne parole donnée ſi ſolemnellement à la veuë du Soleil & du Ciel. Ce qui agrea puiſſamment à ces peuples.

Vn des Capitaines Iroquois fit paroître à ſon tour de tres-riches preſens, pour reſpondre à tous les articles de paix que le Pere auoit propoſez. Le plus beau & le premier de ces preſens, eſtoit vne grande figure du Soleil, faite de ſix mil grains de pourcelaine; afin, dit-il, que les tenebres n'ayent point de part à [10] nos conſeils, & que le Soleil les éclaire, meſme dans le plus profond de la nuit.

Ces Nations ne ſont compoſées que de fourbes, & toutefois il faut ſe confier à leur inconſtance, &

The Father reached the village of Agniée on the seventeenth of September, and was received with extraordinary cordiality, being presented at the outset with three porcelain collars. The first was to check any possible bloodshed on the way, which might alarm him,— that is, he was not to fear death by treachery. The second was to cheer his heart, and prevent any emotion from disturbing his rest. Finally, [9] they must needs anoint his feet with a precious balm, to allay the fatigues of so long a journey; and such was the purpose of the third porcelain collar.

On the following day, when all the people had assembled in the public place, the Father displayed the presents brought by him from Onnontio, Governor of the Country. Instead of beginning this ceremony with a song, as is their custom, he invoked God in a loud voice and in the language of the country,— calling him to witness the sincerity of his heart; and entreating him to take vengeance on those who should violate their faith, and break a promise given so solemnly in the sight of the Sun and of Heaven. This greatly pleased these people.

One of the Iroquois Captains exhibited, in his turn, some very rich presents, in answer to the various articles of peace proposed by the Father. The first and finest of these presents was a large image of the Sun, made of six thousand porcelain beads,— its purpose being, as he said, to dispel all darkness from [10] our councils, and to let the Sun illumine them even in the deepest gloom of night.

These Nations are composed only of rogues, and yet we must trust ourselves to their fickleness, and surrender ourselves to their cruelty. Father Isaac

s'abandonner à leur cruauté. Le Pere Iſaac Iogues fut aſſommé de ces perfides, lors qu'ils luy témoignoient plus d'amour. Mais puis que Ieſus-Chriſt a enuoyé ſes Apoſtres, comme des Agneaux entre des loups, pour faire d'vn loup vn Agneau, nous ne deuons pas craindre d'abandonner nos vies en ſemblables rencontres, pour mettre la Paix & la Foy, où la guerre & l'infidelité ont touſiours eſté dans leur regne.

Ce conſeil s'eſtant paſſé dans des agrémens reciproques, le Pere prit deſſein de pouſſer iuſques à la Nouuelle Hollande, à dix ou douze lieuës de-là. Vne Chreſtienne Hurone, captiue des Iroquois depuis ſix ans, l'attendoit en chemin auec vne ſainte impatience, & le receut auec ioye, luy apportant vne petite innocente à baptizer, que Dieu luy auoit donnée dans ſa captiuité, & qu'elle nourriſſoit pour le Ciel. C'eſt [11] vne conſolation bien ſenſible, de recueillir ces fruits du Sang de Ieſus-Chriſt, dans vn païs barbare, au milieu de l'infidelité. Le compliment que luy fit vne bonne femme, ne ſent rien de la barbarie. Ta venuë, luy dit-elle, nous réjoüit iuſques au fond de l'ame: nos plus petits enfans en ſont ſi aiſes, qu'ils en vont croiſtre à veuë d'œil: & ceux meſme qui ne ſont pas encore nez, ſautent de réjoüiſſance dans le ventre de leurs meres, & ils veulent en ſortir au pluſtoſt, pour auoir le bien de te voir.

Le Pere fut receu auec de grands témoignages d'affection de la part des Hollandois, où nouuellement il eſtoit arriué vn grand malheur. Quelques Sauuages voiſins de Manathe, qui eſt la place principale de la Nouuelle Hollande, ayant pris querelle auec vn Hollandois, & en eſtant venus aux mains, ils furent aſſez mal traitez; deux ou trois de leurs gens y eſtans demeurez ſur la place. Pour ſe vanger de cette

Jogues was killed by those traitors while they were showing him the most love. But, since Jesus Christ sent his Apostles as Lambs among wolves, to convert them into Lambs, we should not fear to lay down our lives in like circumstances, for the sake of establishing Peace and the Faith where war and infidelity have always held sway.

After this council, which passed in many exchanges of courtesy, the Father determined to push on as far as New Holland, ten or twelve leagues beyond. A Huron woman — a Christian, and for six years a captive among the Iroquois — was awaiting him on the way with holy impatience, and received him with joy, bringing him a little innocent to baptize, whom God had given her in her captivity, and whom she was rearing for Heaven. It is [11] a very lively satisfaction to pluck these fruits of the Blood of Jesus Christ, in a barbarous country, and in the midst of infidelity. The compliment paid the Father by a good woman has no savor of barbarism. "Thy coming," she said to him, "makes us glad in our inmost souls; our smallest children are so rejoiced that they begin to grow before our eyes; and even those not yet born leap with joy in their mothers' wombs, and wish to come forth at the earliest moment, to be blessed in seeing thee."

The Father was received with great demonstrations of affection by the Dutch, who had recently met with a serious disaster. Some Savages living near Manathe, the chief town of New Holland, in a quarrel with a Dutchman had come to blows, and had fared ill, leaving two or three of their men upon the spot. To revenge this grievance, the Savages rallied, to the number of about two hundred, and fired a

iniure, ces Sauuages ſe r'allierent enuiron deux cens, & mirent le feu à vne vingtaine de Métairies écartées çà & là; maſſacrant ceux [12] qui faiſoient quelque reſiſtance, & menant les autres captifs, hommes, femmes & enfans, iuſques au nombre d'enuiron cent cinquante. Nous ne ſçauons pas quelle ſuite aura eu cette affaire.

Au retour de ce voyage de la Nouuelle Hollande, le Pere ſe vit en grand danger d'eſtre la victime d'vn demon d'enfer, ou d'vn homme qui contrefaiſoit le Demoniacle; courant comme vn enragé par les cabanes, & chantant d'vn ton animé de fureur, qu'il vouloit tuer Ondeſonk: (c'eſtoit le nom du Pere.) Il romp, il briſe tout, & approchant du Pere, la hache en main, l'ayant hauſſée pour ramener ſon coup, comme voulant luy fendre la teſte, il eſt arreſté au moment de cet attentat. Il continuë toutefois ſa fureur, & ſon chant funeſte, iuſques à ce qu'vne femme Iroquoiſe luy dit, Tuë mon chien, & qu'il ſoit la victime en la place d'Ondeſonk, car il eſt trop de nos amys. A ce mot, il s'appaiſe, il fend la teſte de cét animal d'vn coup de hache, & le porte par tout, comme en triomphe.

Le lendemain matin, les parens de ce [13] furieux apporterent vn preſent de pourcelaine au Pere, pour eſſuyer, luy diſoient-ils, la pouſſiere de la nuit; car c'eſtoit dans l'horreur des tenebres que cecy eſtoit arriué.

Il faut parmy ces peuples, eſtre toûjours en crainte, ſans craindre toutefois, puis qu'vn cheueu ne tombera pas de nos teſtes, ſans la permiſſion de celuy, qui nous conſerue entre ſes bras, & qui a le ſoin de nos vies, d'autant plus que nous les abandonnons pour les intereſts de ſa gloire.

score of small Farms scattered here and there, slaughtering those [12] who resisted, and carrying the rest — men, women, and children, about a hundred and fifty in all — into captivity. We do not know how the affair terminated.

Upon his return from this journey to New Holland, the Father was in great danger of falling a victim to a demon of hell, or a man who pretended to be possessed by a Demon, who ran through the cabins like a madman, and sang in a tone of frenzy that he was bent on killing Ondesonk (for so was the Father called). Demolishing everything in his path, he approached the Father, hatchet in hand; he was stopped in the act of raising it to deal a blow, apparently intending to split his head. But he continued his frenzy and his direful chant, until an Iroquois woman said to him: "Kill my dog, and let him be the victim instead of Ondesonk; for he is too great a friend of ours." At these words he grew calm; and, cleaving the animal's head with a hatchet-stroke, he bore it around, as if in triumph.

On the following morning, the madman's relatives [13] brought the Father a present of porcelain,— to wipe away the dust of the night, as they told him; for all this had occurred in the dread hours of darkness.

Among these people one must be ever in fear, and yet fear nothing; for not a hair shall fall from our heads without the permission of him who holds us in his hand and cares for our lives — and still less, if we surrender them to advance his glory.

A Huron Christian, captured a year before by the Iroquois, suffered something worse than fear; his

Vn Chreſtien Huron, captif des Iroquois depuis vn an, n'en fut pas quitte de la ſeule peur. On luy fendit la teſte, ſans autre forme de procez, ſous vn ſimple ſoupçon, qu'il auoit declaré au Pere, quelques deſſeins qu'ils vouloient luy tenir cachez.

Cela n'empeſcha pas le retour du Pere, & des deux François ſes compagnons: à qui trois Iroquois ſe ioignirent, pour leur ſeruir d'eſcorte, & de guide. L'Hyuer eſtant trop auancé, il y eut beaucoup à ſouffrir, principalement depuis le rencontre qu'ils firent de quelques [14] Iroquois Agnieronnõs, qui auoient eſté pourſuiuis par vne bande d'Algonquins, qui auoient pris trois de leurs compagnons captifs. Cette crainte des Algonquins, dont ils redoutoient le rencontre, obligea nos voyageurs à quitter leurs canots, & quaſi tout leur equipage, pour ſe ietter dans vne ſapiniere perduë, où il n'y auoit ny chemin, ny route; tout n'eſtant rien que mareſcages d'eaux croupiſſantes à demy-glacées. Par mal heur, le Ciel ſe couurit, & le Soleil s'eſtant caché, qui ſert de bouſſole & de conduite à tous ces peuples, dans les bois, ils s'égarerent entierement. La nuit les obligea de s'arreſter au pied d'vn arbre, dont les racines & vn peu de mouſſe, les empeſcha de coucher dans l'eau: c'eſtoit le neufiéme iour du mois de Nouembre.

Le lendemain il faut marcher dés la pointe du iour, dans vn temps pluuieux, & à trauers ces mareſcages, dont ils ne trouuent aucune iſſuë, ſinon bien proche de la nuit. Eſtans ſortis de là, ce ne ſont que ruiſſeaux, & que terres mouuantes, où ils enfoncent dans la bouë [15] iuſques au genoüil. Ils ſe voyent enfin arreſtez d'vne grande riuiere & profonde. Ils couppent

head was split without ceremony, upon a mere suspicion that he had revealed to the Father certain purposes of theirs which they wished to conceal from him.

The occurrence did not hinder the return of the Father and of the two Frenchmen, his companions, three Iroquois joining them as escort and guides. As the Winter was far advanced, much suffering was experienced, especially after meeting with some [14] Agnieronnon Iroquois, who had been pursued by an Algonquin band that had captured three of their companions. This fear of the Algonquins, whom they dreaded to encounter, compelled our travelers to abandon their canoes and almost all their baggage, and to take refuge in a pathless fir forest, where they found nothing but marshes of stagnant and half-frozen water. Unluckily, the Sky became clouded; and, as the Sun, the universal compass and guide of these peoples, was hidden, they utterly lost their way in the woods. Night compelled them to halt at the foot of a tree, but for whose roots and a little moss they would have lain in the water. This was on the ninth day of November.

The next day, they were forced to proceed at daybreak, in the rain, across those marshes, whence they found no outlet until very near night-time. Issuing thence, they encountered only streams and boggy ground, where they sank in the mud [15] up to their knees. At the end, they found their way obstructed by a wide and deep river. Immediately they felled five or six trees of suitable size, and pushed them into the water, where they lashed them together, making therefrom a raft,—as it were, a floating bridge; on this they crossed the river, using

incontinent cinq ou ſix arbres d'vne iuſte grandeur, qu'ils pouſſent en l'eau; & les ayant liez enſemble, ils en font vn cayeux, & comme vn pont flottant, ſur lequel ils paſſent cette riuiere, auec de longues perches, qui leur ſeruent de rames & d'auirons; tout cela, ſans auoir dequoy faire vn demy-repas.

Le iour d'apres, ils ne voyent pas plus clair dans leurs égaremens, quoy que de temps en temps, ils montent au haut des arbres, pour reconnoiſtre le païs: ſinon ſur le ſoir, qu'ils arriuerent au bord d'vn ruiſſeau, qui leur eſtoit connû; mais où toutefois ils ne trouuerent rien de quoy manger.

Enfin, le quatriéme iour de leur long égarement, de leurs grandes fatigues, & de la cruelle faim qui les ſuiuoit par tout, ils arriuerent à la veuë de Montreal, de l'autre bord de la riuiere, où ayant fait du feu, & ayant tiré trois ou quatre coups de fuſil, pour donner aduis de leur retour, la charité de nos François fut [16] prompte à leur porter quelque ſecours, & à les repaſſer en canot, au lieu d'où ils eſtoient partis depuis prés de trois mois.

long poles which served as oars or paddles,— all this without having had a morsel to eat.

On the next day, although they occasionally climbed trees, to reconnoiter the country, they were just as much at a loss as ever. But, toward evening, they came to a stream that was known to them,— where, however, they found nothing to eat.

At length, on the fourth day of their long wandering, of their sore weariness, and of the cruel hunger which ever pursued them, they came in sight of Montreal, on the opposite bank of the river. When they had made a fire and discharged three or four musket-shots in announcement of their return, our French people's charity was [16] prompt to succor them, and to convey them by canoe back to the place whence they had started, nearly three months before.

CHAPITRE II.

AMBASSADE DES IROQUOIS ONONTAERONNONS, QUI DEMANDENT DES PERES DE NOSTRE COMPAGNIE POUR SE FAIRE CHRESTIENS.

LORS que le Pere Simon le Moyne fut enuoyé aux Iroquois Agnieronnons, qui ſont plus voiſins de Montreal & de Kebec, & qui faiſans la Paix auec nous, ont touſiours continué dans les deſſeins de guerre, auec les Algonquins & les Hurons: en meſme temps les Iroquois Onontaeronnons, qui ſont plus éloignez, vinrent en Ambaſſade de la part de toutes les Nations Iroquoiſes d'en-haut, pour l'affermiſſement de la Paix, non ſeulement auec les Francois; mais auſſi auec les Algonquins & les Hurons.

[17] Ils eſtoient dix-huit de compagnie en cette ambaſſade, qui paſſerent par Montreal & par les trois Riuieres, pour venir à Kebec, & pour y trouuer Monſieur de Lauſon Gouuerneur du païs, & en ſuite les ſauuages Algonquins & Hurons, qui y font leur demeure.

Le temps du conſeil eſtant pris au douzieme de Septembre 1655. iour de Dimanche, à l'heure de midy, vn grand monde s'y trouua. Au milieu de cette aſſemblée, le principal Ambaſſadeur, qui portoit la parole, fit paroiſtre vingt-quatre colliers de pourcelaine; qui aux yeux des Sauuages, ſont les perles & les diamans de ce païs.

Les huit premiers preſens s'adreſſoient aux Hurons & aux Algonquins, dont les principaux chefs

CHAPTER II.

EMBASSY OF THE ONONTAERONNON IROQUOIS WHO ASK FOR SOME FATHERS OF OUR SOCIETY TO CONVERT THEM TO CHRISTIANITY.

AT the time when Father Simon le Moyne was sent to the Agnieronnon Iroquois,—who are nearer Montreal and Kebec, and who, while making Peace with us, have never desisted from their hostile designs on the Algonquins and Hurons,—the Onontaeronnon Iroquois, who are more distant, came on an Embassy representing all the upper Iroquois Nations, to confirm the Peace, not only with the French, but also with the Algonquins and Hurons.

[17] The delegation consisted of eighteen men, who came to Kebec by way of Montreal and three Rivers, to see Monsieur de Lauson, Governor of the country, and also the Algonquin and Huron savages living here.

A great crowd assembled on the date fixed for the council,—Sunday, the twelfth of September, 1655, at noon. In the midst of this assembly the chief Ambassador, who acted as spokesman, displayed twenty-four collars of porcelain—the pearls and diamonds of this country, in the Savages' eyes.

The first eight presents were designed for the Hurons and Algonquins, whose foremost chiefs were in attendance. Each gift has a separate name of its own, according to the impression which they wish to produce upon the minds and hearts of others.

s'eſtoient trouuez à l'aſſemblée. Chaque preſent a ſon nom different, ſelon les diuers effets qu'ils pretendent imprimer dans les eſprits & dans les cœurs.

C'eſt trop pleuré, dit l'Ambaſſadeur aux Hurons & aux Algonquins, il eſt temps d'eſſuyer les larmes, que vous verſez en abondance, pour la mort de [18] ceux que la guerre vous a enleuez. Voila vn mouchoir pour cét effet. Ce fut là ſon premier preſent.

Le ſecond, fut pour eſſuyer le ſang qui auoit rougy les montagnes, les lacs, & les riuieres, & qui crioit vengeance contre ceux qui l'auoient reſpandu.

I'arrache de vos mains la hache, les arcs, & les fleches, dit-il, faiſant paroiſtre ſon troiſiéme preſent, & pour couper le mal iuſques à ſa racine, i'arrache toutes les penſées de guerre de voſtre cœur.

Ces peuples croyent que la triſteſſe & la colere, & toutes les paſſions violentes, chaſſent l'ame raiſonnable du corps, n'y ayant que l'ame ſenſitiue, que nous auons commune auec les beſtes, qui y reſte durant ce temps-là. C'eſt pourquoy en ces rencontres ils font d'ordinaire vn preſent, pour remettre l'ame raiſonnable dans le ſiege de la raiſon, & ce fut le quatriéme preſent.

Le cinquiéme, eſtoit vn breuuage medicinal, pour chaſſer toute l'amertume de leur cœur, & les reſtes du fiel & de la bile, dont ils pourroient eſtre irritez.

[19] Le ſixiéme preſent, pour leur ouurir les oreilles aux paroles de la verité, & aux promeſſes d'vne vraye paix, ſçachant bien que la paſſion rend lourds & aueugles, ceux qui s'y laiſſent emporter.

Le ſeptiéme preſent, pour donner aſſeurance que les quatre Nations Iroquoiſes d'en-haut, eſtoient dans les ſentimens de la Paix, & que leur cœur ne ſeroit iamais diuiſé.

"You have wept too much," said the Ambassador to the Hurons and Algonquins; "it is time to wipe away the tears shed so plentifully by you over the death of [18] those whom you have lost in war. Here is a handkerchief for that purpose." Such was his first present.

The purpose of the second was to wipe away the blood which had crimsoned mountains, lakes, and rivers, and which was crying for vengeance against those who had shed it.

"I wrest from your hands hatchet, bows, and arrows," said he, exhibiting his third present; "and, to strike the evil at its root, I take away all thoughts of war from your hearts."

These people believe that sadness, anger, and all violent passions expel the rational soul from the body, which, meanwhile, is animated only by the sensitive soul which we have in common with animals. That is why, on such occasions, they usually make a present to restore the rational soul to the seat of reason. Such was the purpose of the fourth present.

The fifth was a medicinal draught to expel from their hearts all the bitterness, gall, and bile with which they might still be irritated.

[19] The sixth present was to open their ears to the words of truth and the promises of a genuine peace, in the knowledge that passion stupefies and blinds those who yield to it.

The seventh, to give assurance that the four upper Iroquois Nations were Peacefully inclined, and that their hearts would never be divided.

"There remains only the lower Iroquois, the Agnieronnon, who cannot restrain his warlike spirit.

Il n'y a que l'Iroquois d'en-bas, Agnieronnon, qui ne peut arreſter ſon naturel guerrier. Son eſprit eſt touſiours en fougue, & ſes mains ſe nourriſſent de ſang. Nous luy oſterons la hache d'armes de la main. Nous reprimerons ſa fureur: car il faut que la Paix regne par tout en ce païs. Ce fut là le huictiéme preſent, & la derniere des paroles adreſſées aux Algonquins & aux Hurons.

Les ſuiuantes eſtoient pour les François, adreſſées à Monſieur noſtre Gouuerneur, qu'ils nomment Onnontio. Pour eſſuyer les larmes des François. Pour nettoyer le ſang, qui auoit eſté [20] reſpandu. Pour calmer nos eſprits. Pour nous ſeruir de medecine, & d'vn breuuage plus doux que le ſucre & le miel.

Le treiſiéme preſent fut, pour inuiter Monſieur noſtre Gouuerneur, à enuoyer vne eſcoüade de François en leur païs, pour ne faire qu'vn peuple auec nous, & affermir vne alliance ſemblable à celle que nous contractaſmes autresfois auec la Nation des Hurons, nous y eſtans habituez.

Le quatorziéme preſent. Pour y auoir des Peres de noſtre Compagnie, qui enſeigneroient leurs enfans, & en feroient vn peuple tout Chreſtien.

En outre, ils demanderent des Soldats François, qui deffendroient leurs bourgades contre l'irruption de la Nation des Chats, auec leſquels ils ſont en grande guerre. Et ce fut là leur quinziéme preſent.

Le ſeiziéme eſtoit. Pour nous deſtiner vne place dans le centre de toutes leurs Nations, où nous eſperons, ſi Dieu fauoriſe nos entrepriſes, d'y eriger vne nouuelle ſainte Marie, ſemblable à celle que nous auons autrefois veuë fleurir au [21] milieu du païs des Hurons.

His mind is ever inflamed, and his hands delight in blood. We will take the war-hatchet out of his hands, and check his fury; for the reign of Peace must be universal in this country." That was the eighth present, and the last of the words addressed to the Algonquins and Hurons.

The following were for the French, being addressed to Monsieur our Governor, whom they call Onnontio; one, to dry the tears of the French; another, to wash away the blood that had been [20] shed; another, to soothe our feelings; and the last, to serve us as a medicine, and as a draught sweeter than sugar and honey.

The thirteenth present was an invitation to Monsieur our Governor to send a company of Frenchmen to their country, in order to make but one people of us, and to confirm an alliance like that formerly contracted by us with the Huron Nation during our residence there.

The fourteenth was a request for some Fathers of our Society, to teach their children and make of them a thoroughly Christian people.

They further asked for French Soldiers, to defend their villages against the inroads of the Cat Nation, with whom they are at open war. That was their fifteenth present.

The object of the sixteenth present was to assign us a place in the center of all their Nations, where we hope, if God favor our undertakings, to build a new sainte Marie, like that whose prosperity we formerly witnessed in the [21] heart of the Huron country.

But, that the annoyances commonly attending the founding of a new settlement might not deter us,

Mais afin que les meſaiſes qui accompagnent d'ordinaire les commencemens d'vne nouuelle habitation, ne nous en détournaſſent point, ils nous y eſtendirent vne natte, & des lits de campagne; ſur leſquels nous peuſſions repoſer plus doucement.

Le dix-huictiéme preſent, eſtoit vn May, qu'ils éleuoient iuſques aux nuës, deuant cette maiſon nouuelle de ſaincte Marie. Ils vouloient dire par ce preſent, que le centre de la Paix, & le lieu où tous les eſprits deuoient ſe reünir, ſeroit en cette maiſon, deuant laquelle ce grand May ſeroit erigé ſi haut, que l'on pourroit le voir de tous coſtez, & que toutes les Nations les plus éloignées y viendroient aborder.

Le dix-neufiéme preſent. Pour attacher le Soleil au haut du Ciel, au deſſus de ce May, afin qu'il y battit à plomb, & qu'il n'y euſt point d'ombre: que tous les conſeils & les traitez qui s'y feroient, ne fuſſent point dans les tenebres de la nuit; mais que tout y fuſt en plein iour, éclairé du Soleil, qui voit tout, & qui [22] n'a que de l'horreur pour les trahiſons, qui ſe plaiſent à l'obſcurité.

En ſuite, ils allumerent vn feu, pour tous ceux qui iroient en ce lieu là nous viſiter.

Le vingt-vniéme preſent, affermiſſoit les bras d'Onnontio. C'eſt à dire, que Monſieur noſtre Gouuerneur, ayant cy-deuant protegé dans ſon ſein les Algonquins & les Hurons, auec autant d'amour qu'vne mere tient ſon enfant entre ſes bras; il eſtendit auſſi ſur eux des ſoins & des amours de Pere. C'eſt toy, Onnontio, dirent-ils, à Monſieur le Gouuerneur, qui as ſouſtenu la vie à toutes les Nations qui te ſont alliées, & qui ſe ſont iettées entre tes bras. Serre-les étroitement, & ne te laſſe pas de les

they spread out a mat and some camp-beds for our greater comfort and repose.

The eighteenth present was a May-tree, which they erected in front of that new house of sainte Marie, so high that it reached the clouds. By this they meant that the center of the Peace, and the place for general reunions, would be in that house, before which should be erected this great May-tree, so lofty that it could be seen from every direction, and all the Nations, even those most distant, could come to it.

The purpose of the nineteenth present was to fix the Sun high in the Heavens above this May-tree,—so as to shine directly down upon it, and admit of no shadow,—in order that all councils held and treaties concluded there might take place, not in the obscurity of night, but in open day, lighted by the Sun, which sees all things and [22] has only abhorrence for treasonable plots, which court darkness.

They next lighted a fire for all who should visit us in that place.

The twenty-first present strengthened Onnontio's arms,—that is, as Monsieur our Governor had hitherto cherished the Algonquins and Hurons in his bosom, with all the love of a mother holding her child in her arms, he now extended to the Iroquois also a Father's care and love. "Thou, Onnontio," they said to Monsieur the Governor, "hast sustained life in all the Nations that became thy allies and took refuge in thy arms. Clasp them more firmly, and weary not of embracing them; let them live within thy bosom, for thou art the Father of the country."

The twenty-second present assured us that the

embraſſer; qu'elles viuent en ton ſein, car tu es le Pere du païs.

Le vingt-deuxiéme preſent, nous aſſeuroit que les quatre Nations Iroquoiſes d'en-haut, n'eſtoient qu'vn cœur, & n'auoient plus qu'vne penſée, dans vn deſir ſincere de la Paix.

Apres cela, ils demanderent des armes contre la Nation des Chats.

[23] Enfin, le dernier des preſens, fut fait par vn Capitaine Huron, ancien captif des Iroquois, & maintenant Capitaine chez eux. Cét homme ſe leua, le Chef de l'Ambaſſade ayant finy. Mes freres, dit-il aux Hurons, ie n'ay point changé d'ame pour auoir changé de païs: & mon ſang n'eſt pas deuenu Iroquois, quoy que i'habite parmy eux. Mon cœur eſt tout Huron, autant que ma langue. Ie me tiendrois dans le ſilence, s'il y auoit quelque fourbe en cette Paix, dont on vous porte la parole. L'affaire eſt bonne, embraſſez-la ſans deffiance. Diſant cela, il leur donne vn collier, comme le ſeau de ſa parole, pour aſſeurance qu'ils n'eſtoient pas trompez.

Il euſt fallu reſpondre à tous ces preſens par d'autres reciproques, n'eſtoit que nous eſtions dans le deſſein d'enuoyer en leur pays deux de nos Peres, pour entrer plus auant dans leur cœur, & pour ne rien épargner en vne affaire de telle conſequence. Cét heureux partage tõba ſur le Pere Ioſeph Chaumont, & ſur le Pere Claude Dablon: le premier [24] poſſede la langue, le cœur & l'eſprit des Sauuages. Le ſecond eſt nouuellement venu de France, dans le deſſein & dans les deſirs de cette Miſſion.

Nos eſprits auoient eſté puiſſamment partagez, ſi nous expoſerions nos Peres à cette nouuelle occaſion,

four upper Iroquois Nations had but one heart and one mind in their sincere desire for Peace.

After that, they asked for weapons against the Cat Nation.

[23] Finally, the last of the presents was offered by a Huron Captain, formerly a captive of the Iroquois, and now a Captain among them. This man, rising after the Chief of the Embassy had finished, addressed the Hurons as follows: "My brothers, I have not changed my soul, despite my change of country; nor has my blood become Iroquois, although I dwell among them. My heart is all Huron, as well as my tongue. I would keep silence, were there any deceit in these negotiations for Peace. Our proposals are honest; embrace them without distrust." Thus speaking, he gave them a collar, as the seal of his pledge, and to assure them that they were not deceived.

A response in kind to all these presents would have been necessary, had we not purposed sending to their country two of our Fathers to enlist their more cordial support, and to spare no effort in promoting so important an enterprise. This blessed lot fell on Fathers Joseph Chaumont and Claude Dablon, of whom the former [24] knows the language and commands the sympathies of the Savages; while the latter has recently come from France, with heart and soul bent upon this Mission.

Our minds had been greatly divided regarding the propriety of exposing our Fathers to this new risk before the return of Father Simon le Moyne, who was still in the hands of the Agnieronnon Iroquois. For nothing would have been more in accord with the disposition of those Nations,— treacherous as they

auant le retour du Pere Simon le Moyne, qui eſtoit encore entre les mains des Iroquois Agnieronnons. Car comme ces Nations ſont perfides, il n'y a rien de plus conforme à leur genie, qu'ayant ſur nous de ſi grands auantages, en des perſonnes qu'elles ſçauent bien nous eſtre cheres & precieuſes, elles viennent fondre ſur nous, ſur nos Hurons & ſur nos Algonquins, lors que l'on ne ſeroit plus dans la crainte, & que les penſées de la Paix, auroient oſté à la pluſpart les deffiances de la guerre. Toutefois le ſentiment de Monſieur noſtre Gouuerneur, fut qu'il falloit tout hazarder, pour tout gagner, eſtant à craindre que ſi nous perdions cette occaſion, ce ne fut vne rupture de la Paix, témoignant trop nos deffiances. Son conſeil ſe trouua dans les meſmes penſées; & nos Peres, ſur leſquels deuoit [25] tomber cét heureux ſort, ne doutoient point qu'il ne fallut partir, y allant des intereſts de la gloire de Dieu, & du ſalut des ames, dont les Anges nous appelloient à leur ſecours, & pour leſquels la charité de Ieſus-chriſt nous doit preſſer.

Enfin nos Peres & ces Ambaſſadeurs; nous quitterent le dix-neufiéme de Septembre. Ie ne ſçaurois plus fidelement expoſer la ſuitte de leur voyage, & les fruits que Dieu en a tirés, que par le iournal que le Pere Dablon nous en a écrit.

are, and having such an advantage over us in the possession of men whom they well knew to be dear and precious to us,—than to fall upon us and our Hurons and Algonquins, when we were no longer fearing them and when thoughts of Peace had, in most minds, displaced hostile distrust. Nevertheless, Monsieur our Governor was of opinion that we must risk all for the sake of winning all, as it was to be feared that, if we allowed this opportunity to pass by, our course would cause a rupture of the Peace, as showing too evident distrust on our part. His council agreed with him; the Fathers, likewise, upon whom [25] this blessed lot had fallen, doubted not that it was their duty to depart upon this Mission, since they were undertaking it for the glory of God and for the salvation of souls whose Angels were calling us to their aid, and in whose behalf the charity of Jesus Christ must solicit our help.

Finally, on the nineteenth of September, our Fathers and these Ambassadors left us. I cannot more faithfully set forth the successive events of their journey, and the fruits which God has reaped therefrom, than by giving the journal sent us by Father Dablon.

CHAPITRE III.

VOYAGE DU PERE IOSEPH CHAUMONT, & DU PERE CLAUDE DABLON, À ONONTAGUÉ; PAÏS DES IROQUOIS SUPERIEURS.

LES Peuples nommés Agneronnons, s'appellent les Iroquois d'enbas, ou les Iroquois Inferieurs; & nous prenons [26] les Onontaeronons, & autres Nations, qui leurs ſont voiſines, pour les Iroquois d'en-haut, ou les Iroquois Superieurs; pource qu'ils s'auancent dauantage en montant ver la ſource du grand fleuue Saint Laurent, & qu'ils habitent vn païs plain de montagnes. Onontaé, ou bien, comme les autres prononcent, Onontagué, eſt la principale demeure des Onontaeronnons, & c'eſt en ce lieu, où s'eſt fait noſtre voyage.

Eſtant donc partis de Kebec le 19. Septembre 1655. de Montreal le 7. d'Octobre; nous montaſme le ſaut de Saint Loüys; ce ſont des courrans d'eau, & des briſans, qui durent enuiron vne lieuë. Comme ce paſſage eſt aſſés rude, & difficile, nous ne fiſmes que quatre lieuës cette premiere iournée. Le lendemain nous allaſmes trouuer, à vn quart de lieuë de noſtre giſte, quelques-vns de nos Sauuages, qui nous auoient precedés, pour auoir le loiſir, en nous attendant, de faire des Canots. Nous paſſaſmes le reſte du iour auec eux, pour les attendre.

Le 9. nous trauerſames le Lac nommé [27] de Saint Loüys, qui ſe rencontre au beau milieu du lict du

CHAPTER III.

JOURNEY OF FATHERS JOSEPH CHAUMONT AND CLAUDE DABLON TO ONONTAGUÉ, A COUNTRY OF THE UPPER IROQUOIS.

THE People named the Agneronnons are called the Iroquois of the lowlands, or the Lower Iroquois; while we speak of [26] the Onontaeronons, and other Nations near these, as the Iroquois of the highlands, or the Upper Iroquois, because they are situated nearer the source of the great Saint Lawrence river and inhabit a country full of mountains. Onontaé—or, as others pronounce it, Onontagué—is the chief town of the Onontaeronnons; and thither our course was directed.

Having, then, left Kebec on the 19th of September, 1655, and Montreal on the 7th of October, we ascended the Saint Louys rapids; these are formed by currents of water intercepted by rocks that extend for about a league. The passage being rather rough and difficult, we made only four leagues that first day. On the next, we walked a quarter of a league from our halting-place, to join some of our Savages, who had started out ahead of us, in order to have time, while waiting for us, to make some Canoes. We passed the rest of the day with them, waiting for them.

On the 9th, we crossed the Lake named [27] after Saint Louys, and situated in the very middle of the

fleuue de Saint Laurent. Ce grand fleuue forme des Lacs en quelques endroits, répandant ſes eaux dans des lieux plus plats, & plus bas, puis les reſerrant dans ſon canal.

Le 10. qui étoit vn Dimanche, nous euſmes la conſolation de dire la Sainte Meſſe: comme nos guides attendoient le reſte de leurs gens, nous euſmes bientoſt dreſsé vn Autel, & vne Chapelle viuante, puis qu'elle étoit bâtie de feüillages. Nous fiſmes du vin des réſains du païs, que les Lambruches portent en aſſés grande abondance. Nos deuotions faites, nous nous embarquâmes, & à peine auions nous fait vne lieuë, que nous trouuâmes des chaſſeurs Sonontouaronnons, qui nous dirent que leur Nation deuoit enuoyer vne Ambaſſade aux François, ſur l'Automne, ce qu'ils ont executé.

Le 12. nous paſſons quantité de rapides à force de rames; & ſur le ſoir, au lieu de nous repoſer, ayant bien trauaillé dans ces courans, qui s'étendent enuiron cinq-lieuës, il nous fallut faire le [28] guet, & nous tenir ſur nos gardes: pour ce que nous apperceuſmes des Agneronons, grands ennemis des Hurons, dont noſtre bande étoit en partie compoſée.

Le 13. nous ne fiſmes pas grand chemin, pour ce que nos prouiſions manquant, nos chaſſeurs & nos peſcheurs; alloient chercher leur vie & la noſtre, dans les bois, & dans les riuieres.

Le 14. la peſche, ny la chaſſe ne nous fauoriſant point, & nos viures ſe trouuant bien-courts, & nos dents allongées par la faim, nous fiſmes curée d'vne vache ſauuage, c'eſt à dire d'vne eſpece de biche, car ces animaux ont le bois fait comme ceux des cerfs, & non comme les cornes de nos taureaux

bed of the Saint Lawrence river. This great stream forms Lakes in some places, by expanding its waters over flats and shallows, and then gathering them together again into its channel.

On the 10th, which was Sunday, we had the consolation of celebrating Holy Mass. While our guides were waiting for the rest of their number, we quickly erected an Altar and what might be called a living Chapel, since it was formed of foliage. Wine we made from the native grapes, borne in considerable abundance by the wild Vines. Our devotions finished, we embarked; we had proceeded scarcely a league, when we met some Sonontouaronnon hunters, who told us that their Nation was to send an Embassy to the French toward Autumn — which they did.

On the 12th, we ascended many rapids by dint of hard paddling; and in the evening, instead of resting after our conflict with these currents, which extend for about five leagues, we were forced to watch [28] and keep guard; for we had caught sight of some Agneronons, great enemies of the Hurons, of whom our band was partly composed.

On the 13th, we made small progress, because, our provisions failing, our hunters and fishers went to seek their living and ours in the woods and streams.

The 14th. Both fishing and hunting failing, our provisions being very short, and our appetites sharpened by hunger, we devoured a wild cow, or species of hind,— these animals having horns like the stag's, and not like those of our European bull. That poor animal had drowned, and her flesh smelled very

d'Europe; cette pauure beſte s'eſtoit noiée, & ſa chair ſentoit bien mal: mais l'appetit eſt vn braue Cuiſinier: il ne mit dans ce mets ny ſel, ny poiure, ny cloux de giroffle; & cependant il nous le fit trouuer de haut gouſt. Diſons pluſtoſt, que le zele & l'ardeur qu'on a de gagner ces pauures gens à Dieu, répand vn ſucre ſi doux ſur toutes les difficultés qu'on y [29] rencontre, qu'on trouue en verité *dulcedinem in forti* la douceur dans l'amertume.

Le 15. Dieu nous fit paſſer de la diſette dans l'abondance. Il donna huict ours à nos chaſſeurs. Auſſi-toſt, nous viſmes quaſi tous nos gens deuenus bouchers, & cuiſiniers. On ne voioit que chair, que greſſe, que peaux tout à l'entour de nous, quatre marmittes boüilloient inceſſamment, & quand il en fallut venir aux couſteaux & aux dents, iamais perſonne ne demanda ny pain, ny vin, ny ſel, ny ſaulce. Il eſt vray que la chair d'ours eſt fort bonne en ces rencontres, ſans ſaupiquets. La pluie ſuruenant là deſſus obligea nos affamés à ſe refaire tout le iour, ſans douleur de perdre le beau-temps.

Le 17. l'abondance continuë, nos gens tuent trente ours, vn ſeul en tua dix pour ſa part. L'vne des ceremonies du feſtin, qui ſuiuit ce grand carnage, fut de boire de la greſſe de ces ours, apres le repas: comme on boit de l'hypocras en France: & enſuitte ils ſe frotterent tous, depuis les pieds iuſques à la teſte, [30] auec cette huile; car en verité la greſſe d'ours fonduë paroît de l'huile.

La nuict du 18. au 19. nous euſmes le diuertiſſement d'vn accident aggreable. Vn de nos Sauuages s'éueille à minuict tout hors d'haleine, palpitant, criant, ſe tourmentant comme vn inſenſé. Nous

badly; but appetite is an excellent Cook, who, although he flavored this dish with neither salt, pepper, nor cloves, yet made us relish it highly. Let us say, rather, that the zeal and ardor which we feel for winning these poor people to God, imparts to all difficulties encountered a savor so sweet [29] that we find, in truth, *dulcedinem in forti*—"sweetness in bitterness."

The 15th. God made us pass from scarcity to abundance by giving our hunters eight bears. Straightway, we saw almost all our men turned butchers and cooks, while all around us was to be seen nothing but meat, fat, and skins. Four pots were boiling constantly; and, when knives and teeth were called into service, no one asked for bread or wine, salt or sauce. True, bear's flesh is very good in such circumstances without condiments. Rain coming on at this point forced our famished company to spend the whole day in recuperating, which they did without the grief of losing fine weather.

On the 17th, the plenty continued; our men killed thirty bears, one man killing ten as his share. One of the ceremonies of the feast that followed this great slaughter was the drinking of bear's fat after the meal, as one drinks hippocras in France. Then they all rubbed themselves from head to foot [30] with that oil—for, in truth, bear's fat when melted resembles oil.

During the night of the 18th and 19th, we were diverted by an amusing incident. One of our Savages awoke at midnight, all out of breath, trembling, crying out, and tossing about like a maniac. We thought at first that he had the falling sickness, so

crûmes d'abord qu'il étoit tombé du haut mal, tant il auoit de conuulſions violentes. On court à luy, on l'encourage, mais il redouble ſes cris, & ſa furie: ce qui iettoit déja la crainte dans les eſprits, en ſorte que l'on cacha les armes, de peur qu'il ne s'en faiſiſt: pẽdant que les vns preparent vn breuuage pour le guerir, les autres l'arreſtent le mieux qu'ils peuuent; mais il s'échappe de leurs mains, & ſe va ietter dans la riuiere, où il ſe démenoit étrangement; on court apres luy, on le retire, & on luy prepare du feu. Il dit qu'il a grand froid: mais pour ſe chauffer, il ſe retire du feu, & ſe va placer aupres d'vn arbre, on luy preſente la medecine preparée; il ne la iuge pas propre à ſon mal. Qu'on la donne à cét enfant (dit-il) monſtrant la peau d'vn ours [31] remplie de paille. Il fallut luy obeïr, & la verſer dans la gueule de cét animal. Iuſques alors tout le monde étoit dans l'apprehenſion, enfin apres auoir eſté bien interrogé, quel étoit ſon mal, il dit, qu'il auoit ſongé qu'vn certain animal, dont le propre eſt de ſe plonger dans l'eau, l'auoit eueillé, & s'étoit mis dans ſon eſtomach; que pour le combattre, il s'étoit allé ietter dans la riuiere, qu'il en vouloit eſtre victorieux; pour lors, toute la crainte ſe changea en riſée. Il falloit pourtant guerir l'imagination bleſſée de cét homme: c'eſt pourquoy ils font tous ſemblant d'eſtre inſenſés comme luy, & d'auoir à combattre des animaux qui ſe plongent en l'eau. Là deſſus ils ſe diſpoſent à faire ſuerie, pour l'obliger à la faire auec eux, comme il crioit, & chantoit à gorge deployée dans le petit tabernacle où ils font cette ſuerie, imitant le cry de l'animal qu'il combattoit: ils ſe mirent auſſi tous tant qu'ils étoient à crier, & à chanter ſelon les cris

violent were his convulsions. We ran to him and tried to soothe him; but he so redoubled his cries and his frenzy that the rest were frightened and hid the weapons, lest he might gain possession of them. While some prepared a potion for his cure, the others held him as well as they could; but he escaped from their hands and, running away, leaped into the river, where he acted most strangely. He was followed and dragged out, and a fire was made for him. He said he was very cold, yet to get warm he withdrew from the fire, and took his position near a tree. The medicine that had been prepared was offered to him, but he did not think it suited to his ailment. "Give it to that child," (said he,) pointing to a bear's skin [31] stuffed with straw. They had to obey him, and pour it down the animal's throat. Up to that time, every one had been anxious; but finally, when he had been thoroughly questioned concerning his ailment, he said that he dreamed that a certain animal, whose nature it is to plunge into water, had awakened him and jumped into his stomach; that, in order to fight the creature, he had leaped into the river; and that he was determined to vanquish it. Then all fear was changed to laughter. Still, it was necessary to cure the man's diseased imagination; they all, therefore, pretended to be mad like him, and to have to fight animals which plunge into the water. Thereupon, they prepared to take a sweat, in order to induce him to do so with them. While he was crying and singing at the top of his voice in the little tent used as a sweat-box, and imitating the cry of the animal with which he was contending, they too began, every man of them, to cry and sing in

des animaux à qui ils croyoient auoir affaire, frappant tous ce miſerable à la cadence de leur chant. [32] Quelle confuſion d'vne vingtaine de voix contrefaiſant les canards, les ſarcelles, & les grenoüilles, & quel ſpectacle de voir des gens qui font des fous, pour guerir vn fol. Et apres tout, ils reüſſirent, car noſtre homme ayant bien ſué, & s'étant bien laſsé, ſe coucha ſur ſa natte, & dormit auſſi paiſiblement, qui ſi rien ne fuſt arriué. Son mal venu par vn ſonge, s'en alla en dormant comme vn ſonge. Qui conuerſe auec les Sauuages païens, eſt en danger de perdre la vie par vn ſonge.

Le 19. nous n'auançons que de 3. petites lieuës.

Le 20. nous paſſons le ſaut du Lac, apres auoir traiſnés nos canots par quatre ou cinq rapides pendant vne demi-lieuë. La rapidité y eſt grande, & les boüillons fort éleués.

Le 24. nous arriuons de bon-heure au Lac Ontario. On tua ſur le ſoir, cinq cerfs dans l'entrée du Lac. Il n'en falloit pas d'auantage pour arreſter noſtre équipage. Nous conſiderons à l'oiſir la beauté de ce Lac, qui eſt à my chemin de Montreal, & d'Onontagué. C'eſt [33] neantmoins la moitié la plus difficile ſans comparaiſon. Il faut paſſer vn rapide furieux, qui fait comme l'ambouchure du Lac, en ſuitte on entre dans vne belle plaine d'eau, ſemée de diuerſes Iſles diſtantes, l'vne de l'autre, d'vn petit quart de lieuë. C'eſt choſe agreable de voir les trouppeaux de vaches, ou de cerfs, nager d'iſles en iſles. Nos chaſſeurs leur couppent le chemin, lors qu'ils retournent en terre ferme, & en bordent tout le riuage; les conduiſant à la mort, au lieu qui leur plaiſt.

imitation of the animals with which they were supposed to be afflicted,—all, in time with their song, beating that wretched man. [32] What confusion!—a score of voices imitating ducks, teals, and frogs; and what a spectacle, to see people counterfeiting madness in order to cure a madman! Finally, they succeeded; for after our man had perspired well and become thoroughly tired, he lay down on his mat and slept as peacefully as if nothing had happened. His ailment, coming in a dream, disappeared like a dream in his sleep. He who deals with pagan Savages is in danger of losing his life through a dream.

On the 19th, we advanced barely 3 leagues.

On the 20th, we passed the falls of the Lake, after dragging our canoes through four or five rapids in the space of half a league. The current here is strong, and extremely turbulent.

Early on the 24th, we reached Lake Ontario, at the entrance to which five stags were killed, toward evening. Nothing further was needed to arrest our company's progress. We contemplated at leisure the beauty of this Lake, which is midway between Montreal and Onontagué. It marks, [33] however, the end of by far the more difficult half. Furious rapids must be passed, which serve as the outlet of the Lake; then one enters a beautiful sheet of water, sown with various Islands distant hardly a quarter of a league from one another. It is pleasant to see the herds of cows or deer swimming from isle to isle. Our hunters cut them off, on their return to the mainland, and lined the entire shore with them, leading them to death whithersoever they chose.

Le 25. nous auançons 8. lieuës dans l'entrée du Lac, large de trois petits quarts de lieuës.

Le 26. nous y entrons tout de bon, faiſant ſept à huict lieuës. Ie n'ay rien veu de ſi beau, ny de ſi affreux. Ce ne ſont qu'iſles, que gros rochers grands comme des villes; tous couuerts de cedres, & de ſapins. Le Lac meſme eſt bordé de groſſes roches eſcarpées, qui font peur à voir, cachées de cedres; pour la plus part. Etant ſur le ſoir du côté du Nord, nous paſſons à celuy du Sud.

[34] Le 27. nous auançons 12. bonnes lieuës par vne infinité d'Iſles grandes & petites. Apres quoy, on ne découure que de l'eau de tous côtés. Le ſoir nous faiſons rencontre d'vne bande de chaſſeurs Sonontouaronons, qui ont paſſion de nous voir: Et pour le faire plus à leur aiſe, ils nous inuiterent à vn feſtin compoſé de bled-d'inde, & de febues cuites dans la belle eau toute claire. Ce mets aſſaiſonné d'vn petit filet du veritables amour à ſes delices.

Le 29. nous arriuaſmes ſur les 9. heures du matin à Otihatangué. On nous preſente la chaudiere de la bien-venuë. Tout le monde eſt l'vn ſur l'autre pour nous voir manger. Otiatangué eſt vne riuiere qui ſe décharge dans le Lac Ontario: elle eſt étroitte en ſon emboucheure, mais bien large dans ſon lict ordinaire. Elle eſt riche en prairies, qu'elle fertilize, & qu'elle partage en quantité d'iſles hautes & baſſes, toutes propres à ſemer du bled. La fecondité de cette riuiere eſt telle, qu'en tout temps, elle porte diuerſes ſortes de poiſſons. Au printemps, ſi-toſt que les neiges ſont [35] fonduës, elle eſt pleine de poiſſons dorés, les carpes les ſuiuent, l'achigen vient apres; c'eſt vn poiſſon plat, & long d'vn demy pied, d'vn gouſt tres excellent; apres luy viennent les

On the 25th, we advanced 8 leagues up the Lake's mouth, which is barely three-quarters of a league wide.

We entered the Lake itself on the 26th, proceeding seven or eight leagues. Such a scene of awe-inspiring beauty I have never beheld,— nothing but islands and huge masses of rock, as large as cities, all covered with cedars and firs. The Lake itself is lined with high crags, fearful to behold, for the most part overgrown with cedars. Toward evening, we crossed from the North to the South side.

[34] On the 27th, we proceeded 12 good leagues through a multitude of Islands, large and small, after which we saw nothing but water on all sides. In the evening, we met a party of Sonontouaronon hunters, who were eager to see us; and, in order to do so more at their ease, they invited us to a feast of indian corn and beans, cooked in clear water, without seasoning. This dish has its charms, when flavored with a bit of genuine love.

Toward 9 o'clock on the morning of the 29th, we arrived at Otihatangué,[1] where we were offered the kettle of welcome, and all crowded about to see us eat. Otiatangué is a river emptying into Lake Ontario, narrow at its mouth but very wide, as a rule, for the rest of its course. It flows through meadows, which it fertilizes and cuts up into many islands, high and low, all suitable for raising grain. Such is the richness of this stream that it yields at all seasons various kinds of fish. In the spring, as soon as the snows [35] melt, it is full of gold-colored fish; next come carp, and finally the *achigen*.[2] The latter is a flat fish, half a foot long, and of very fine flavor. Then comes the brill; and, at the end of May, when

barbuës: Et à la fin de May, quand les fraiſes ſont meures on y tuë l'eſturgeon à coups de hache. Tout le reſte de l'année iuſques en hyuer, le ſaumon fournit dequoy viure au Bourg d'Onontaé. Nous couchaſmes hier ſur les riues d'vn Lac, où fendant la glace ſur la fin de l'hyuer, on peſche ou pluſtoſt on puiſe du poiſſon à ſeaux. C'eſt icy le premier giſte que nous ayons fait dans le païs des Onontaeronnons. Nous y auons eſté receus auec de grands témoignages d'amitié. Vne vingtaine de Hurons, qui étoient icy à la peſche, firent paroiſtre le contentement qu'ils auoient de voir le Pere Chaumonot. Les vns ſe iettent à ſon col, les autres l'inuitent au feſtin, d'autres luy enuoyent des preſens. Il faut, dit l'vn d'eux, que la Priere ſe faſſe en public, la cabane eſt trop petite, & ce n'eſt pas choſe dont il ſe faille cacher. En effet les infidelles, qui étoient preſens, [36] ne s'en formaliſerẽt pas. Le Pere entend les Confeſſions, inſtruit ces pauures gens, qui n'auoient pas oüi parler de Dieu, depuis leur captiuité, les Hurons du Village de Contareia, qui n'auoient iamais eſté inſtruits; pour ce qu'ils auoient de grandes auerſions de la Foy, ont déja commencé à ſe rendre, preſtant l'oreille auec attention aux diſcours du Pere. Tant il eſt vray que *afflictio dat intellectum.*

Le Pere rencontra icy, Otohenha, l'hoſte du feu Pere Garnier, & du Pere Garreau, dans la nation du Petun. Il fut ſi ſaiſi de ioye à la veuë du Pere, qu'il ne peut parler d'abord, & fut obligé de differer à vn autre temps, à luy raconter toutes ſes auantures; qui ſont, que comme il eſtoit en chemin, luy, toute ſa famille, & la fille du bon René nommée OndoaſKoua, menant vn canot chargé de pelteries, & portant des preſens de la part de deux Capitaines de ſon païs,

strawberries are ripe, sturgeon are killed with hatchets. All the rest of the year until winter, the salmon furnishes food to the Village of Onontaé. We made our bed last night on the shore of a Lake where the natives, toward the end of winter, break the ice and catch fish,—or, rather, draw them up by the bucketful. This was our first lodging in the country of the Onontaeronnons, who received us with profuse demonstrations of friendship. A score of Hurons, who were here fishing, showed their joy at seeing Father Chaumonot, some throwing themselves upon his neck, others inviting him to a feast, and still others sending him presents. "Public Prayers must be held," said one of them; "the cabin is too small, and it is not a thing to be kept secret." And, indeed, the infidels present [36] took no offense. The Father hears Confessions, and instructs these poor people, who have not heard God's name since their capture. The Hurons of the Village of Contareia, who, because of their strong aversion to the Faith, never allowed themselves to be instructed, are already beginning to yield, lending an attentive ear to the Father's words. So true is it that *afflictio dat intellectum.*

The Father met here Otohenha, the host of the late Father Garnier and of Father Garreau, when they visited the Tobacco nation. He was so overjoyed at seeing the Father that at first he could not speak, and was obliged to defer until another time the narration of his adventures, which were as follows: When, with all his family and Ondoaskoua, daughter of the good René, he was on a journey,—conveying a canoe laden with skins, and bearing presents from two Captains of his country, who asked

qui demandoient place pour demeurer à Kebec, il fut malheureuſement rencontré par les Onontaheronons, toute ſa famille fut priſe, & diſperſée en [37] diuerſes cabanes, dont vne femme, ayant eſté aduertie ſous-main, que les parens de celuy, pour qui elle auoit eſté donnée, vouloiẽt la bruſler: s'enfuit dans les bois auec ſon enfant, apres que René l'euſt Baptizé.

Ce n'eſt pas choſe moins funeſte, ce qu'il racompta de la mort, de cette fameuſe Marthe Gohatio, ſa ſainteté eſt aſſez connuë. Dieu a voulu l'éprouuer bien rudement. Il dit donc que l'an paſſé, eſtant allé en guerre contre la nation du Chat, auec les Onontaheronons, & pris, & ſaccagé vne Bourgade: il trouua parmy les morts le bon René Sondiouanen, & ſa fille parmy les captifs, auec cette Marthe, dont nous parlons. Ce fut à s'entr'encourager, à garder à Dieu leur promeſſe, & à mourir dans la profeſſion de la Foy. La pauure Marthe, qui ne pouuoit pas ſi bien ſuiure le victorieux, à cauſe d'vn genoüil enflé, & d'vn petit enfant, qu'elle auoit bien de la peine à porter, fut cruellement bruſlée en chemin. Deux de ſes enfans, ſe ſont bien échappés de la main des Onontaheronons: mais on n'en a eu [38] aucune nouuelle. C'eſt vne pitié d'entendre ces pauures gens touchant leur ſeruitude; pluſieurs d'entre eux ont eſté tués, par ceux meſme, qui leur auoient donné la vie. Il ne faut qu'vne petite d'eſobeïſſance, ou vne maladie, pour leur faire décharger vn coup de hache ſur la teſte

Le 30. nous quittaſmes l'eau, pour nous diſpoſer à aller par terre à Onontagué. L'apres-midy parurent 60. Guerriers Oneoutchoueronons qui s'en alloient au de là du ſaut contre les Peuples, qu'on appelle les Neds percés, Atondatochan les conduiſoit, c'eſt celuy qui fut à Montreal en la ſeconde Ambaſſade, qui

for a dwelling-place at Kebec,—he unluckily met with the Onontaheronons. His entire family was captured, and scattered in [37] different cabins. A woman of their number, being secretly warned that the relatives of him for whom she had been given intended to burn her, fled into the woods with her child, after René had Baptized it.

No less sad was his account of the death of that famous Marthe Gohatio, whose piety is so well known. It was God's will to try her very severely. Having gone to war last year, our narrator said, against the Cat nation, in company with the Onontaheronons, upon taking and sacking a Village, he found the good René Sondiouanen among the dead, and his daughter among the prisoners, together with this Marthe of whom we are speaking. It was an occasion for mutual encouragement to keep their promise to God and to die in the profession of the Faith. Poor Marthe, who, because of a swollen knee, and a little child, whom she had much difficulty in carrying, was hardly able to keep pace with the victors, was cruelly burnt on the way. Two of her children escaped, indeed, from the Onontaheronons; but they have never been [38] heard of. It is pitiful to hear these poor people tell about their servitude. Many were killed, even by those who had given them their lives,—only a slight disobedience or an illness being necessary to provoke a hatchet-stroke on the head.

On the 30th, we left the water, and prepared for our trip overland to Onontagué. In the afternoon, there appeared 60 Oneoutchoueronon Warriors, on their way to fight the so-called Neds percés,[3] beyond the rapids. They were led by Atondatochan, the

[*sc.* qu'y] enuoia le bourg d'Oneout. C'eſt vn homme bien fait, & éloquent. Il nous pria de reſter icy encor vn iour afin d'apprendre ce qui nous amenoit.

Le 31. ces Guerriers s'aſſemblent tous. Et apres les ceremonies ordinaires en tel rencontre, le Pere Chaumonot s'adreſſant à Atondatochan; luy dit en premier lieu, qu'il ſe rejoüiſſoit & remercioit Dieu, de voir ce grand homme, dont la voix auoit retenti ſi haut à Montreal, [39] qu'elle s'y faiſoit encor entẽdre tant elle eſtoit fort. En ſecond lieu, que le ſujet qui l'amenoit en ce païs là, c'étoit pour faire executer ſa parolle donnée, pour ne parler plus qu'vn meſme langage, n'auoir plus qu'vn meſme Soleil, & vn meſme cœur: eſtre freres déformais. A ces deux articles, ſe firent les acclamations ordinaires, & tous firent paroiſtre par leur contenance, la ioye qu'il auoient de ce diſcours; & par ce que le bruit auoit courru icy, qu'on auoit conclud la paix entre les François & les Annieronons, ſans y comprendre les Algonquins & les Hurons, le Pere adiouta en troiſiéme lieu qu'il venoit pour faire & conclure vne bonne paix vniuerſelle. Et en quatriéme lieu il fit vn preſẽt de 1500. grains de porceline, pour les inuiter à bien traitter les deux François, qui eſtoient parmy ceux qu'ils alloient combattre; & qu'au reſte, il prioit celuy qui a tout fait, d'auoir ſoin de ſon entrepriſe. Nous auions reſolu de luy faire vn preſent conſiderable, pour arreſter ſes ſoldats; mais nous apriſmes ſous main, qu'aſſeurément nous euſſions [40] eſté refuſez: pource qu'ils étoient viuement piqués de la mort de quelques-vns des leurs, qu'ils vouloient vanger, à quelque prix que ce fuſt. Apres que le Pere eut parlé, l'eſpace d'vne demy-heure: le Chef commença la chanſon de réponce, & tous

same who came to Montreal in the second Embassy sent by the village of Oneout. He is a man of fine appearance, and an eloquent speaker. He begged us to stay here one day longer, that he might learn our errand.

These Warriors having all assembled on the 31st, Father Chaumonot, after the ceremonies customary on such occasions, addressed Atondatochan; he said, first, that he congratulated himself and thanked God at seeing that great man, whose voice had rung out so loud at Montreal [39] that it was still to be heard there, so great was its strength. In the second place, he said that he was led to visit that country in order to secure the fulfillment of his promise, to speak from that time but the same language, to have but one Sun, and one heart,— in short, to be thenceforth brothers. These two clauses were received with the customary applause, and the faces of all showed how much they enjoyed this speech. In the third place, as the report had spread hither that peace had been concluded between the French and Annieronons without including the Algonquins and Hurons, the Father added that he had come to negotiate a genuine peace between all parties. And, in the fourth place, he presented 1500 porcelain beads, in order to solicit kind treatment for the two Frenchmen who were among those whom they were going to fight. He also prayed the maker of all things to watch over Atondatochan's expedition. We had determined to make him a considerable present to induce him to stop his soldiers; but learned privately that we would certainly have [40] been refused, because of their keen resentment at the loss of some of their number, which they were bent on

s'accordans merueilleuſement bien, ſe mirent à chanter d'vne façon ſemblable en quelque façon à noſtre plain-chant. La premiere chanſon diſoit, qu'il emploiroit tout le reſte du iour, pour remercier le Pere, d'vne ſi bonne parolle qu'il leur auoit portée. La ſeconde fut, pour le congratuler de ſon voyage, & de ſon arriuée. On chanta la troiſiéme fois pour allumer vn feu au Pere, afin qu'il en priſt poſſeſſion. Le quatriéme chant nous faiſoit tous parens, & tous freres. Le cinquiéme iettoit la hache dans le fond des abiſmes: pour faire regner la paix dans toutes ces contrées. La ſixiéme chanſon étoit, pour rendre le François maiſtre de la riuiere de Ontiahantagué. C'eſt icy où ce Capitaine inuita les ſaumons, les barbuës, & les autres poiſſons à ſe ietter dans nos rets, & à ne remplir cette riuiere, [41] que pour noſtre ſeruice. Il leur diſoit qu'ils ſeroient bien-heureux, de finir ſi honorablement leur vie. Il nomma tous les poiſſons de cette riuiere iuſques aux plus petits, les apoſtrophãt tous auec ſon trait d'eſprit. Il adiouta mille autres choſes, qui firent rire tous les aſſiſtans. La ſeptiéme chanſon nous fut encor plus agreable. C'eſtoit pour ouurir leurs cœurs, & nous faire lire le contentement de noſtre arriuée, & à la fin de leurs chanſons ils nous firent vn preſent de deux milles grains de porcelaine. Là-deſſus le Pere éleuant ſa voix luy dit, que la bonté de ſes parolles alloit toujours croiſſant, que iuſques à preſent elle auoit retenti par tous les confins du Lac d'Ontario; mais que d'orénauant, elle alloit voler au delà du plus grand de tous les Lacs, & qu'elle s'entendroit comme vn tonnerre par toute la F[r]ance. Cela plut extremement à ce Capitaine, & à tous ſes gens. Qui

revenging at any cost. After the Father had spoken for half an hour, the Chief began the song of response; and all commenced to sing, in wondrous harmony, in a manner somewhat resembling our plain-chant. The first song said that it would take all the rest of the day to thank the Father for so good a speech as he had made them. The second was to congratulate him upon his journey and his arrival. They sang a third time to light him a fire, that he might take possession of it. The fourth song made us all relatives and brothers; the fifth hurled the hatchet into the deepest abyss, in order that peace might reign in all these countries; and the sixth was designed to make the French masters of the river Ontiahantagué. At this point the Captain invited the salmon, brill, and other fish, to leap into our nets, and to fill that river [41] for our service only. He told them they should consider themselves fortunate to end their lives so honorably; named all the fishes of that river, down to the smallest, making a humorous address to each kind; and added a thousand things besides, which excited laughter in all those present. The seventh song pleased us still more, its purpose being to open their hearts, and let us read their joy at our coming. At the close of their songs, they made us a present of two thousand porcelain beads. Then the Father raised his voice, and told the Chief that his fine powers of speech would ever increase in volume; that, hitherto, they had resounded through all the confines of Lake Ontario, but, in future, they would speed across the greatest of all Lakes, and be heard as thunder throughout France. At this the Captain and all his followers were extremely pleased. They then

en ſuitte nous inuiterent au feſtin, qui acheua la feſte.

Le 1. iour de Nouembre nous partons par terre pour Onontagué: nous rencontraſmes vne bonne Huronne nommée [42] Thereſe Oïonhaton. Cette pauure femme ayant apris l'arriuée du Pere vint de trois lieuës, où elle demeuroit pour l'attendre au paſſage. Sa ioye fut grande, de ce qu'elle voyoit encor vne fois deuant que de mourir, les Robbes noires. Le Pere luy demanda ſi le petit enfant qu'elle tenoit entre ſes bras étoit Baptizé, & par qui? elle répond qu'elle meſme l'a Baptizé, par ces parolles, Ieſus aye pitié de mon enfant; ie te Baptize mon enfant, afin que tu ſois bien-heureux au Ciel. Le Pere l'inſtruit là deſſus, la Confeſſe & la conſole. Nous paſſons la nuict ſur le bord d'vn ruiſſeau apres auoir fait cinq bonnes lieuës. Nous en delogeons dés la pointe du iour le 2. de Nouembre. Et apres auoir fait ſix à 7. lieuës, nous logeons à la même enſeigne, où nous auons touſiou[r]s logé, ſçauoir eſt à la belle Etoille. Le 3. nous la quittons deuant le Soleil. Le Pere fait rencontre en chemin de la ſœur de cette Thereſe dont nous venons de parler, qui luy raconta ſes infortunes les larmes aux yeux. I'auois, diſoit-elle, deux enfans dans ma captiuité, mais helas! ils ont eſté maſſacrés, [43] par ceux, à qui ils auoient eſté donnés. Et ie ſuis tous les iours dans l'apprehenſion d'vn ſemblable malheur. I'ay à toute heure la mort deuant les yeux. Il fallut la conſoler, & puis la Confeſſer, & la quitter promptement pour ſuiure nos guides, qui nous conduiſoient ce iour là à Tethiroguen; c'eſt vne riuiere, qui ſort du Lac appellé Goienho. Oneïout, Bourgade de l'vne des

invited us to the feast which concluded the ceremonies.

We started overland for Onontagué on the 1st of November, meeting on the way a good Huron woman named [42] Therese Oionhaton. This poor woman, upon learning of the Father's arrival, came from her home, three leagues distant, to wait for him as he passed. Her joy was great at seeing the black Gowns once more before her death. The Father asked her whether the little child whom she held in her arms were Baptized, and by whom. She replied that she herself had Baptized it, with these words: "Jesus, take pity on my child. I Baptize thee, my little one, that thou mayst be blessed in Heaven." Thereupon the Father instructed her, Confessed her, and comforted her. At the end of five good leagues, we passed the night by the side of a brook, and broke camp at dawn on the 2nd of November. After making six or 7 leagues, we lodged at our invariable hostelry, namely, the beautiful Star, leaving it on the 3rd, before Sunrise. On the way, the Father met the sister of that Therese of whom we have just spoken; with tears in her eyes she told him her misfortunes. "I had two children in my captivity," said she; "but alas! they were slaughtered [43] by those to whom they had been given; and I am in daily fear of a like fate, having death ever before my eyes." We had to console and Confess her, leaving her very soon in order to follow our guides, who were leading us that day to Tethiroguen, a river which has its source in the Lake called Goienhò. Oneiout, a Village of one of the Upper Iroquois Nations, is at the head of this Lake, which, narrowing, becomes the river Tethiroguen, and, further down, forms a water-

Nations des Iroquois Superieurs, eſt au deſſus de ce Lac, qui ſe retreſſiſant fait la riuiere Tethiroguen, & en ſuitte vn ſaut ou vne caſcade d'vne pique de haut appellée Ahaoueté. Auſſi-toſt que nous fûmes arriués à cette riuiere, les plus remarquables d'entre vn bon nombre de peſcheurs, que nous y recontraſmes, nous vindrent faire compliment, & puis nous conduiſirent dans les plus belles cabanes. Le 4. Nouembre nous fiſmes enuiron ſix lieuës touſiours à pied, & embarraſsés de noſtre petit bagage nous paſſames la nuict dans vne campagne à 4. lieuës d'Onontagué.

fall or cascade, a pike's length in height, called Ahaoueté.[4] As soon as we had reached this stream, the more notable men among a large number whom we found fishing there came to salute us, and then led us to the most comfortable cabins. On the 4th of November, we covered about six leagues, still on foot and encumbered with our small baggage. We passed the night in a field, 4 leagues from Onontagué.

[44] CHAPITRE IV.

ARRIUÉE DES PERES À ONONTAGUÉ.

LE 5. iour de Nouembre de l'an 1655. comme nous continuions noſtre chemin, vn Capitaine d'importance appellé Gonaterezon, fit vne bonne lieuë pour venir au deuant de nous. Il nous fait faire alte, nous complimente agreablement ſur noſtre arriuée. Se met à la teſte de noſtre Eſcouade, & nous mene grauement iuſques à vn quart de lieuë d'Onontagué, où les Anciens du païs nous attendoient. Aiant pris place aupres d'eux, ils nous preſenterent les meilleurs mets qu'ils euſſent, ſur tout des Citroüilles cuites ſous la braiſe. Pendant que nous mangeons, vn Ancien Capitaine nommé Okonchiarennen, ſe leue, fait faire ſilence, & nous harangue, vn grand quart-d'heure, diſant entre autres choſes, que nous eſtions les tres-bien venus, fort ſouhaités, & attendus depuis long-temps, que puiſque [45] la ieuneſſe, qui ne reſpire que la guerre, auoit elle meſme demãdé, & procuré la paix, c'eſtoit à eux, qui étoient les Anciens, à ne manier plus les armes, à la ratifier, & à l'embraſſer de tout leur cœur, comme ils faiſoient. Qu'il n'y auoit que l'Agnieronnon, qui vouloit obſcurcir le Soleil, que nous rendions ſi beau par noſtre approche, & qui faiſoit naiſtre des nuages en l'air, à même temps que nous les diſſipions; mais que tous les efforts de cét enuieux, tomberoient par terre, & qu'enfin ils nous poſſederoient; qu'à la

[44] CHAPTER IV.

THE FATHERS ARRIVE AT ONONTAGUÉ.

ON the 5th of November, 1655, as we were continuing our journey, a Captain of note, named Gonaterezon, came a good league to meet us. He made us halt, pleasantly congratulated us upon our arrival, put himself at the head of our Company, and gravely led us to a spot a quarter of a league from Onontagué, where the Elders of the country awaited us. When we had seated ourselves beside them, they offered us the best dishes they had, especially some Squashes cooked in the embers. While we were eating, one of the Elders, a Captain named Okonchiarennen, arose, imposed silence, and harangued us a good quarter of an hour. He said, among other things, that we were very welcome; our coming had been earnestly desired and long awaited; and, since [45] the young men, who breathed only war, had themselves asked for and procured peace, it was for them, the Elders, to lay aside their arms and to ratify and embrace it in all sincerity, as they did. He added that only the Agnieronnon was bent on darkening the Sun, which we made so bright by our approach; and he alone generated clouds in the air, at the very time when we dissipated them; but all the efforts of that envious one would fail, and they would finally have us in their midst. Courage, then; we were to take possession of our domains, and enter our new home with all assurance. After

bonne-heure donc nous priſſions poſſeſſion de nos terres, & que nous entraſſions chez nous, auec toute aſſeurance. Apres auoir étendu ce diſcours, & parlé d'vne façon, qui ſembloit étudiée, le Pere repliqua, que ſa parolle nous étoit vn breuuage bien agreable, qui nous oſtoit toute la fatigue du chemin; qu'il venoit de la part d'Onnontio pour ſatisfaire à leurs pourſuites, & qu'il ne doutoit point qu'ils ne duſſent eſtre contents, quand ils apprendroient ſa commiſſion. Tout le Peuple écoutoit auec attention, & [46] auec admiration, rauy d'entendre vn François ſi bien parler leur langue. Enſuite noſtre Introducteur ſe leue, donne le ſignal, & nous conduit au trauers d'vn grand peuple, dont les vns étoient rangés en haye, pour nous voir paſſer au milieu d'eux, les autres couroient apres nous, les autres nous preſentoient des fruits, iuſqu'à ce que nous arriuaſſions au Bourg, dont les ruës étoient bien nettoyées, & les toits des cabannes chargez d'enfants. Enfin nous entrons dans vne grande cabanne, qui nous étoit preparée, & auec nous, tout ce qu'elle pouuoit contenir de monde.

Apres nous eſtre vn peu reposés, on nous appelle pour vn feſtin d'ours, nous nous excuſaſmes à cauſe du vendredy. Ce qui n'empeſcha pas, que nous ne fuſſions traités, tout le reſte du iour, en diuers endroits, en caſtors, & en poiſſons.

Le ſoir bien tard, les Anciens tiennent Conſeil dans noſtre cabanne; vn d'eux, nous ayant fait ciuilité de la part de toute la nation, nous fit deux preſents; vn de 500. grains de pourcelaine, pour [47] nous eſſuier les yeux, qui etoiẽt trempés, des larmes répandues pour les meurtres arriués chez nous cette année, & comme la douleur fait perdre la voix, ayant

the speaker had dilated upon this theme, and spoken in what seemed a rather affected manner, the Father made answer, that his speech was a very agreeable draught to us, and took away all the fatigue of our journey; that he came on Onnontio's behalf, to satisfy their demands; and that he doubted not that they would be content when they learned his errand. All the People listened with attention and [46] admiration, delighted to hear a Frenchman speak their language so well. Then he who had Introduced us arose, gave the signal, and led us through a great crowd of people,—some of whom were drawn up in rows to see us pass through their midst, while others ran after us, and still others offered us fruit, until we came to the Village, the streets of which were carefully cleaned and the cabin-roofs crowded with children. At length, a large cabin which had been prepared for us received us, and also all the people it could hold.

After resting a little, we were invited to a feast of bear's meat, but excused ourselves on the plea that it was Friday. This, however, did not prevent us from being treated, in different places, all the rest of the day, to beaver and fish.

Very late in the evening, the Elders held a Council in our cabin, where one of them, after greeting us on behalf of all the nation, made us two presents. One of these was 500 porcelain beads, to [47] wipe our eyes, wet with tears shed over the murders committed in our country that year; and, as grief causes loss of voice, having, he said, clearly perceived our weakness of utterance upon our arrival, he added a second present of 500 beads, to strengthen our lungs, to remove the phlegm from our throats, and to make

bien reconnu, diſoit-il, à noſtre arriuée qu'elle étoit foible, il adiouſta vn ſecond preſent de 500. grains, pour fortifier noſtre eſtomach, & netoyer les flegmes de noſtre gorge, afin de nous rendre la voix bien claire, bien libre & bien forte. Le Pere les remercia de leur bonne volonté, & leur dit, qu'Onnõtio & Achiendasé, ce ſont les noms de Monſieur le Gouuerneur, & du Pere Superieur de nos Miſſions, auoient les yeux tournés du coſté d'Onontagué pour voir de Kebec l'état où nous eſtions, & qu'il leur faiſoit vn preſent de 2000. grains, pour leur faire ouurir la porte de la cabanne où ils nous auoient logés, afin que tous les François puſſent voir le bon traitement que nous y receuions; les belles nattes ſur leſquelles nous étions; & le bon viſage qu'ils nous faiſoient. Ils furent rauis de ce compliment.

Le l'endemain 6. de Nouembre, on nous inuite dés le point du iour pour aller [48] à diuers feſtins, qui durerent tout le matin. Ce qui n'empeſcha pas le Pere, d'aller voir des malades, qui promirent de ſe faire inſtruire, s'ils retournoient en ſanté.

Le 7. Iour de Dimanche, ſe tint vn Conſeil ſecret de 15. Capitaines, où il fut appellé apres auoir fait prier Dieu, à vne 20. de perſonnes qui ſe preſenterent. On dit donc au Pere, dans cette aſſemblée. 1. que Agochiendagueté, qui eſt comme le Roy du païs; & Onnontio, auoient la voix égallement forte & conſtante, & que rien ne pourroit rompre vn ſi beau lien, qui les tenoit ſi étroitement vnis par enſemble. 2. qu'ils donneroient de leur plus leſte ieuneſſe pour remener les Ambaſſadeurs Hurons, qui étoient venus traiter de Paix auec nous. En troiſiéme lieu ils prierent, qu'on fit ſçauoir à Onnontio, que quoy que

our voices clear, free, and strong. The Father thanked them for their good will, saying that Onnontio and Achiendasé — the names of Monsieur the Governor and of the Father Superior of our Missions, respectively — had their eyes turned toward Onontagué, in order to see our condition from Kebec. He then presented to them 2000 beads, that they might open the door of the cabin where they had lodged us, in order that all the French might see the kind treatment we received, the beautiful mats upon which we reposed, and the pleasant faces greeting us. They were delighted with this compliment.

On the following day, November 6th, we were invited at dawn to [48] various feasts, which lasted all the morning; but this did not prevent the Father from visiting some sick persons, who promised to receive instruction if they recovered.

On the 7th, Sunday, a secret Council of 15 Captains was held, to which he was called, after he had directed the prayers of 20 persons who presented themselves to him. In this assembly, they said to the Father: 1. That Agochiendagueté — who is, as it were, the King of this country — and Onnontio had voices of equal power and firmness, and that nothing could sever so suitable a tie, which held them in such close union. 2. They would give some of their most active young men to conduct home the Huron Ambassadors who had come with us to treat of Peace. Thirdly, they begged that Onnontio might be informed that, even if some one of their own people should be ill-treated or even killed by the Annieronnons, yet that would not hinder the alliance; and they desired the same assurance on Onnontio's part, in case any ill befell [49] the French from the same

quelqu'vn de leur gens receut quelque mauuais traitement, ou meſme fut tué par les Annieronnons, cela n'empeſcheroit pas pourtant l'alliance, qu'ils deſiroient, qu'il en ſeroit de meſme du coſté d'Onnontio, s'il arriuoit du malheur à [49] quelques François du meſme coſté. En quatriéme lieu, ayant appris que la choſe la plus agreable qu'ils pouuoient faire à Onnontio, eſtoit de luy faire ſçauoir dés cet Automne, qu'ils auoient erigé vne Chapelle pour les Croyants, que pour luy complaire, ils y pouruoiroient au pluſtoſt. A cet Article, le Pere ayant pris la parole leur dit, qu'ils auoient trouué le ſecret d'enleuer le cœur de Monſieur le Gouuerneur, & de le gagner tout à fait. Tous firent vn cry d'approbation, par lequel finit le Conſeil.

Sur le ſoir, parlant familierement au Pere, ils le prierent de les entretenir vn peu de la France. Le Pere trouuant vne ſi belle occaſion de cõmencer ſon coup, leur repreſente, comme la France auoit autresfois eſté dans le meſme abus, dans lequel ils ſont: mais que Dieu nous auoit ouuert les yeux, par le moyen de ſon Fils; ſurquoy expliquant le grand myſtere de l'Incarnation, refuta toutes les calomnies, qui auoient couru dans leur païs contre la Foy. Il fit cela ſi bien, & ſi agreablement, que pendant l'eſpace d'vne bonne heure & demie qu'il parla, [50] ils ne firẽt paroiſtre aucun ſigne d'ennuy: l'iſſuë du conſeil fut vn feſtin, & vne excuſe de ce que les traitements d'Onontagué, n'eſtoient pas ſi bons, que ceux qu'on fait à Kebec à leurs Ambaſſadeurs. La iournée ſe termina par vn grand concours, tant de ceux qui venoient pour prier Dieu, que des autres que la curioſité attiroit.

quarter. In the fourth place, as they had learned that the most acceptable thing they could do, in Onnontio's eyes, would be to inform him that Autumn that they had erected a Chapel for the Believers, they said that, to please him, they would take steps to that end at the earliest moment. In reply to this Clause, the Father took the word, and told them that they had discovered how to win the heart and the entire good will of Monsieur the Governor. All gave a shout of approval, with which the Council ended.

Toward evening, conversing familiarly with the Father, they asked him to tell them a little about France; and he, embracing an opportunity so favorable to his designs, showed them that France had formerly been subject to the same errors as themselves, but that God had opened our eyes through the mediation of his Son. Then, in explaining the great mystery of the Incarnation, he refuted all the calumnies current in their country against the Faith. So skillfully and agreeably was this done that, though he spoke for a good hour and a half, [50] they showed no sign of weariness. The council was followed by a feast, and an apology for the inferiority of Onontagué's entertainment compared with that given to their Ambassadors at Kebec. The day closed with a large gathering of people who came, some to pray to God, and others to satisfy their curiosity.

CHAPITRE V.

LES PERES TRAITENT AUEC CES PEUPLES.

TOUT le premier iour ſe paſſe, partie en feſtins, partie à traiter de la paix pour les Algonquins: & comme cette affaire eſtoit la plus épineuſe, elle demandoit de plus grandes deliberations. C'eſt pourquoy le Pere fit aduertir les Anciens qu'il auoit quelque choſe à leur communiquer en particulier. Eſtans aſſemblez il leur dit 1. Que l'affaire des Hurons eſtant toute concluë, il n'en parloit point dauantage, mais qu'il aſſeuroit, que les Algonquins viendroient en [51] Ambaſſade le Printemps prochain, s'ils voyoient les eſprits diſpoſez à la paix. 2. Que quand les Hurons auroient eſtably leur Bourgade prés de nous, les Algonquins eſtoient pour nous y venir auſſi voir. En troiſiéme lieu, Que pour auoir vne entiere aſſeurance du deſir qu'auoient les Onnontaeronnons de faire la paix, les Algonquins eſperoient reuoir quelques-vns de leurs neveux captifs, puis qu'eux-meſmes auoiẽt ſi liberalement relaſché leurs priſonniers à la requeſte du Gouuerneur de Montreal, & les auoient renuoyez auec des preſens, à quoy neantmoins on n'auoit pas ſatisfait. En quatriéme lieu, Qu'ils deuoient ceſſer de leuer la hache contre la Nation des Nez percez, s'ils vouloient que la paix fuſt vniuer[ſ]elle. La reſponſe fut; qu'on deliberoit ſur ces quatre Articles.

Le ſoir du meſme iour, vne trentaine d'Anciens

CHAPTER V.

THE FATHERS TREAT WITH THESE PEOPLES.

ALL the first day was spent, partly in feasting, partly in negotiating peace for the Algonquins; and, as this was the most difficult matter, it demanded the most serious deliberation. For that reason, the Father notified the Elders that he had a private communication to make to them. When they were assembled, he addressed them to the following effect: 1. The Huron question being closed, he said no more about it; but he assured them that the Algonquins would send an [51] Embassy the next Spring, if they saw their minds inclined to peace. 2. When the Hurons should have planted their Villages near us, the Algonquins also would wish to visit us. In the third place, in order to be fully assured of the Onnontaeronnons' desire for peace, the Algonquins hoped to see some of their captive nephews returned, since they themselves had so freely released their prisoners, at the request of the Governor of Montreal, and had sent them back with presents,—to which, however, no response had been made. In the fourth place, if they wished the peace to be general, they must cease to raise the hatchet against the Nation of the Nez percez. The answer was, that they would deliberate on these four Points.

On the evening of the same day, some thirty Elders, who had gathered in our cabin, invited the

s'eſtans aſſemblez chez nous, inuiterent le Pere, comme pour le diuertir, à leur raconter quelque belle choſe. Le Pere les entretint pendant vne groſſe heure, ſur la Conuerſion de [52] S. Paul, dont ils furent ſi rauis, qu'ils le prierent de continuer, & ſur tout de leur dire quelque choſe du commencement du monde. Il le fit, & preſcha en outre, ſur les principaux myſteres de noſtre Religion, auec tel ſuccez, qu'à la fin vn d'eux ſe mit à prier publiquement celuy qui a tout fait, & deux autres demanderent, ce qu'il falloit faire pour eſtre du nombre des croyans.

Le 9. le Pere confeſſant vn Sauuage dans vne cabanne, aperceut vis à vis de luy, vn enfant de quatre ans bien malade, il le voit, luy fait prendre quelques remedes, & le baptiſe, cueillant ce premier fruit que Dieu luy mit entre les mains. L'apres-midy deux Deputez arriuerẽt de la part des Iroquois du Bourg d'Oneïout, pour auoir liberté d'aſſiſter au Conſeil. Ils firent le ſoir grande aſſemblée chez nous, & apres vn long diſcours, vn d'eux s'adreſſant au Pere, luy fit preſent d'vn collier de mil grains, pour nous faire part, de la ioye qu'ils auoient, de noſtre arriuée. La reſponſe fut, que puis qu'Onnontio & Agochiendagueſé n'eſtoient plus qu'vn, il falloit [53] que les Onneioutchoueronons fuſſent enfans du premier, comme ils l'eſtoient du ſecond. On fit dont vn preſent pour les adopter; ce qui leur agrea plus qu'on ne peut dire.

L'onziéme, pendant que le Pere trauailloit, à releuer les anciens fondements de l'Egliſe Huronne, on fut viſiter la Fontaine ſallée, qui n'eſt qu'à quatre lieuës d'icy, proche du Lac appellé Gannentaa; lieu

Father, as if by way of diverting him, to tell them something entertaining. For a full hour the Father talked to them on [52] St. Paul's Conversion, with which they were so delighted that they begged him to continue,—and, above all, to tell them something about the beginning of the world. He did so; and he also preached on the chief mysteries of our Religion, with such success that, at the close, one of the company began to pray in public to the maker of all things; while two others asked what they must do to become believers.

On the 9th, while the Father was confessing a Savage in a cabin, he perceived opposite him a child of four years, who was, as he saw, very ill. He administered some remedies and baptized it, thus gathering the first-fruit which God put into his hands. In the afternoon, there came two Deputies from the Iroquois of the Village of Oneiout, asking leave to be present at the Council. In the evening, a large assembly was held in our cabin; and, after a long speech, one of the company, addressing the Father, presented to him a collar of a thousand beads, in order to make us share their joy at our coming. The answer was that, as Onnontio and Agochiendaguesé were now one, [53] the Onneioutch-oueronons must be children of the former as well as of the latter. A present was made for their adoption, which pleased them beyond measure.

On the eleventh, while the Father was laboring to restore the ancient foundations of the Huron Church, the others visited the salt Spring, four leagues distant and near the Lake called Gannentaa. This is the site chosen for the French settlement, on account of its central position among the four Iroquois

choiſi pour l'habitation Françoiſe, parce qu'il eſt le centre des quatre Nations Iroquoiſes, que l'on peut de là viſiter en canot ſur des Riuieres, & ſur des Lacs qui en ſont le commerce libre, & fort facile. La peſche, & la chaſſe, rendent cet endroit conſiderable: car outre le poiſſon, qui s'y prend en diuers temps de l'année, l'anguille y eſt ſi abondante l'Eſté, que tel en prend au harpon, iuſques à mille en vne nuict; & pour le gibier, qui n'y manque pas l'Hyuer, les tourtes de tout le Païs s'y ramaſſent ſur le Printemps en ſi grand nombre, qu'on les prend auec des rets. La fontaine dont on fait de tres-bon ſel, couppe vne belle Prairie, [54] enuironnée de bois de haute futtaye. A 80. ou 100. pas de cette ſource ſalée, il s'en voit vne autre d'eau douce; & ces deux contraires, prennent naiſſance du ſein d'vne meſme colline.

Le 12. fut amené vn captif pris ſur la Nation de Chat, qui va eſtre l'objet de la rage de ces peuples, qui ne ſe donnent plus de quartier l'vn à l'autre: c'eſt vn ieune enfant de neuf à dix ans, qui doit eſtre bruſlé dans peu; & c'eſt ce qui fit prendre reſolution au Pere, de taſcher à tirer des feux d'enfer, l'ame de celuy, dont il ne pouuoit pas ſauuer le corps: mais comme la haine de ces barbares va iuſqu'à tel excez, qu'ils ne veulent pas meſme que leurs ennemis ſoient heureux en l'autre monde, il fallut vſer d'adreſſe pour inſtruire & baptiſer en cachette ce pauure malheureux. Le Pere l'ayant donc veu, & luy ayant parlé, fit ſemblant d'auoir ſoif, on luy donna de l'eau. Il en boit, & en fait tout exprés couler quelques gouttes dans ſon mouchoir; il n'en falloit qu'vne pour luy ouurir la porte du Ciel. Il le baptiſa deuant que d'eſtre bruſlé Il ne [55] fut que deux

Nations,—being accessible to them by canoe, over Rivers and Lakes which make communication free and very easy. Hunting and fishing render this position an important one; for, besides the fish caught there at different seasons, eels are so abundant in the Summer that a man can harpoon as many as a thousand in one night; and, as for game, which is always abundant in the Winter, turtle-doves from all the Country around flock thither toward Spring, in so great numbers that they are caught in nets. The spring, from which very good salt is made, issues within a beautiful Prairie, [54] surrounded by full-grown forests. At a distance of 80 or 100 paces from this salt spring is found another of fresh water; and these two, though of opposite characters, have their sources in the bosom of the same hill.

On the 12th, a prisoner from the Cat Nation was brought in, to bear the brunt of these people's rage, no quarter being now given between the two tribes. He was a child of nine or ten years, and was to be burnt in a short time, which made the Father resolve to attempt the rescue of his soul from the fires of hell, not being able to save his body. But, the hatred of these barbarians being so excessive that they are unwilling that their enemies should be happy even in the other world, it required adroitness to instruct and baptize this poor unfortunate in secret. The Father, accordingly, after seeing and speaking with him, feigned thirst and was given some water. In drinking, he purposely allowed some drops to run into his handkerchief,—one was enough to open Heaven's gates,—and baptized the boy before he was burnt. He [55] was only two hours in torment, because of his youth; but he displayed such fortitude

heures dans les tourmens, parce qu'il eſtoit ieune, mais il fit paroiſtre vne telle conſtance, qu'il ne ietta ny larmes, ny cris, ſe voyant au milieu des flâmes.

Le 14. qui eſtoit vn Dimanche, ne pût mieux commencer, que par le Saint Sacrifice de la Meſſe, que nous celebrâmes ſur vn petit Autel, dans vn Oratoire pratiqué en la cabane de Teotonharaſon; c'eſt vne des femmes, qui eſtoient deſcenduës à Kebec, auec les Ambaſſadeurs. Elle eſt icy conſiderée pour ſa nobleſſe, & pour ſes biens; mais notamment pource qu'elle s'eſt hautement declarée pour la Foy, en faiſant Profeſſion publique, inſtruiſant tous ceux qui luy appartiennent, ayant déja preſſé, & ſouuent demandé le Bapteſme pour ſoy, pour ſa mere, & pour ſa fille, apres leur auoir expliqué elle-meſme, les myſteres de noſtre Religion, & appris les Prieres.

Sur les 10. heures du meſme iour, deſtiné pour faire les preſents, toutes choſes eſtant preparées, aprés auoir publiquement, & à genoux, recité les Prieres, [56] auec vn grand ſilence de toute l'aſſemblée; nouuelles arriuerent, que les Deputez d'Oiogoïen entroient dans le Bourg. Il fallut briſer là, & ſe diſpoſer à les receuoir ſortablement à leur qualité. Le Pere leur fit deux preſents de compliment, ils répondent par deux autres, & en adiouſtent vn troiſiéme, pour le prier de differer au lendemain la ceremonie, à cauſe que le iour eſtoit bien auancé; ce qui fut accordé.

that not a tear or a cry escaped him from amid the flames.

The 14th, which was Sunday, could not have been better begun than with the Holy Sacrifice of the Mass, which we offered on a little Altar in an Oratory contrived in the cabin of Teotonharason, one of the women who had gone down to Kebec with the Ambassadors. She is esteemed here for her rank and her possessions, but especially because she has declared herself openly for the Faith, Professing it publicly and instructing all her family. Already she has made urgent request for Baptism for herself, her mother, and her daughter, having explained to them the mysteries of our Religion and taught them to Pray.

Toward 10 o'clock of the same day, which had been assigned for making the presents, when all was ready,—and when we had said Prayers, publicly and on our knees, [56] while all the assembly maintained a profound silence,—word came that the Deputies from Oiogoien were entering the Village. We were forced to break off there, and prepare to receive them in a manner becoming their rank. The Father made them two presents, by way of greeting; they responded with two others, and added a third as a petition that he would postpone the ceremony to the morrow, as the day was far advanced. This was granted.

CHAPITRE VI.

LES PERES FONT LEURS PRESENTS.

LE Lundy 15. de Nouembre, ſur les neuf à dix heures du matin, apres auoir mis ſecrettement en Paradis vn petit moribond par les eaux du Bapteſme, tous les Anciens s'eſtans aſſemblez auec le peuple, dans vne place publique, comme nous l'auions demandé, pour contenter la curioſité de tout le monde. Nous commençons par les Prieres publiques, comme le iour precedent, [57] puis le Pere adopta ceux d'Oiogoën pour enfans. Apres quoy, il eſtala vn grand collier de pourcelaine, pour dire que ſa bouche eſtoit celle d'Onnontio, & que les paroles, qu'il alloit prononcer, eſtoient les paroles des François, Hurons & Algonquins, qui parloient tous par ſa langue.

Le premier preſent appaiſoit les cris que le Pere entendoit par tout, & eſſuyoit les larmes, qu'il voyoit couler ſur leur viſage: mais parce que ce n'étoit rien de les eſſuyer, & qu'il ne pouuoit pas tarir ce fleuue, tandis que la ſource dureroit, il fit le ſecond preſent, pour leur remettre l'eſprit, d'où venoient toutes ces douleurs: & parce que le ſiege de l'eſprit eſt dans la teſte, il leur fit vne couronne du collier qu'il leur preſentoit, & leur appliqua ſur la teſte l'vn apres l'autre. Ils furent d'abord ſurpris de cette nouueauté, à laquelle ils ſe plûrent, quand ils virent que le Pere tenoit en main vne petite chaudiere, pleine

CHAPTER VI.

THE FATHERS MAKE THEIR PRESENTS.

ON Monday, November 15th, between nine and ten o'clock in the morning,—after a little dying infant had been secretly sent to Paradise by the waters of Baptism,—all the Elders and the people assembled in a public place, in compliance with our request, as we wished to satisfy the general curiosity. We began, as on the preceding day, with public Prayers. [57] Then the Father adopted the people of Oiogoën as his children. After this, he displayed a large porcelain collar, saying that his mouth was Onnontio's, and the words he was about to utter were the words of the French, Hurons, and Algonquins, who all spoke through him.

The first present was intended to hush the cries heard everywhere by the Father, and to wipe away the tears that he saw coursing down their cheeks. But, since it did not suffice to wipe them away, and as he could not dry up this stream while the source was still running, he offered a second present to calm their minds, the seat of all these griefs; and, as the seat of the mind is in the head, he made them a crown of the proffered collar, which he put on the head of each one successively. At first, they were surprised at this novelty; they were pleased, however, when they saw the Father holding a little kettle, full of an excellent beverage, of which he

d'vn excellent breuuage, & que pour troiſiéme preſent il leur en fit boire à tous; afin d'extirper la douleur, & [58] appliquer le remede iuſqu'au fond du cœur, & des entraille: ce qui fut accompagné d'vn beau collier. Et pour eſſuier le ſang, & ſemer la ioye par tout & ne laiſſer aucun veſtige de triſteſſe en quelque endroit que ce fuſt, le Pere fit quatre preſents aux quatre Nations Iroquoiſes, c'eſtoient quatre peaux de Caſtor, vne pour chaque Nation.

Le 9. preſent les toucha encor beaucoup. Le Pere fit paroiſtre vn petit arbre, dont les branches d'enhaut portoient les noms de leurs Capitaines defunts, & ces branches eſtoient coupées, pour ſignifier leur mort; mais l'arbre auoit quantité d'autres branches fortes & bien vertes, qui repreſentoient leurs enfans, par le moyen deſquels, on faiſoit reuiure ces Heros decedez, en la perſonne de leurs neveux. Ils regardoient bien plus attentiuement ce bois, que la pourcelaine, qui eſtoit iointe à ce preſent.

Les deux ſuiuants eſtoient pour les aſſeurer, que Annenraj & Tehaïonhacoua, deux fameux Capitaines tuez à la guerre, dont le premier auoit iuré [59] ſerment de fidelité entre les mains du Gouuerneur de Montreal; & le ſecond eſtoit mort inuoquant le Ciel, pour les aſſeurer, dy-je, que ces deux braues, n'étoient pas morts; & qu'ils demeuroient auſſi fortement vnis auec les François, que les colliers qu'on preſentoit pour eux, eſtoient inſeparablement attachez par enſemble.

Ce qui leur agrea dauantage, fut l'onziéme preſent: car le Pere ayant tiré ſon mouchoir, il leur fit paroiſtre dedans, d'vn coſté des cendres d'vn certain Teotegouiſen enterré aux trois Riuieres: & de l'autre,

made them all drink, as a third present — in order to dispel their grief and [58] apply the remedy to their very hearts and bowels. This was accompanied by a beautiful collar. And, in order to wipe away the blood, and implant joy in every breast, leaving no trace of sadness anywhere, the Father presented four Beaver-skins to the four Iroquois Nations, one for each.

The 9th present affected them even more. He brought forward a small tree, whose upper branches bore the names of their deceased Captains, and were lopped off to signify their death; but the tree had many other branches, strong and in full leaf, representing their children, through whom these departed Heroes would be restored to life in the persons of their descendants. This tree attracted much more attention than the beads accompanying it.

The two following gifts were to assure them that Annenrai and Tehaionhacoua, two famous Captains killed in war,— the former of whom had taken [59] an oath of fidelity before the Governor of Montreal, and the latter had died invoking Heaven,— to give assurance, I say, that these two brave men were not dead, but continued as firmly united with the French as the collars, presented in their name, were inseparably attached to each other.

The eleventh present pleased them still more; for the Father, drawing out his handkerchief, showed them therein, on the one side the ashes of a certain Teotegouisen, buried at three Rivers, and on the other those of the French; and, mixing them together, he declared that the Iroquois and the French were but one, both before and after death.

faire entrer dans l'eſprit ce qu'il leur diſoit, il leur fit paroître vne belle feüille de papier blanc, qui leur repreſentoit l'integrité, l'innocence, & la pureté de la Foy; & vne autre toute gaſtée & charbonnée, où eſtoient écrites les calomnies qui ſe debitoient contre elle; Celle-cy fut lacerée & brûlée à meſure qu'on répondoit & qu'on refutoit ces menſonges; mais auec tant de zele & d'ardeur, accompagné d'vn torrent de paroles ſi puiſſantes, que tous paroiſſoient eſtre bien viuement touchez.

Pour donner vn relief à tout cela, ſuiuoit le preſent des Meres Vrſulines de Kebec, qui s'offroient de grand cœur à receuoir chez elles les petites filles du païs, pour les éleuer dans la pieté, & dans la crainte de Dieu; & puis celles des Meres Hoſpitalieres, qui auoient baſti tout de nouueau vn grand & ſplendide Hoſpital, pour receuoir auec ſoin & guerir auec charité les malades de leur Nation qui ſe trouueroient à Kebec.

[62] Par le dix-ſeptieme preſent, nous demandions qu'on nous erigeaſt au pluſtoſt vne Chapelle, pour y faire nos fonctions auec liberté, & auec bien-ſeance. Et par le dix-huictiéme, qu'on pourueuſt à ce qui nous ſeroit neceſſaire, pendant que nous trauaillerions chez eux tout l'Hyuer.

Les quatre ſuiuants, eſtoient pour les aſſeurer qu'au Printemps prochain la ieuneſſe Françoiſe viendroit; qu'alors il faudra mettre de bonne heure le canot à l'eau pour les aller prendre; qu'eſtant arriuée, ils feroient vne paliſſade pour la defenſe publique. Et qu'il eſtoit bon dés maintenant, de faire parer la Natte pour receuoir les Algonquins & les Hurons qui ſuiuront les François. A cette nouuelle ſe fit vn

calumnies uttered against it. The latter sheet was torn and burnt according as these lies were answered and refuted. The Father proceeded with so much zeal and ardor, and with such a torrent of forcible words, that all appeared very deeply moved.

As a relief to all this, there followed the present of the Ursuline Mothers of Kebec, who made a cordial offer to receive into their house the little girls of the country, for education in piety and in the fear of God. Then came the present of the Hospital Mothers, who had quite recently built a large and splendid Hospital, for the careful reception and charitable nursing of any sick persons of their Nation who might be at Kebec.

[62] With the seventeenth present we asked that a Chapel be erected as soon as possible, in which we might perform our functions with freedom and propriety; and, with the eighteenth, that the supplies be provided necessary for us during our Winter's labors among them.

The four following were a pledge that, in the following Spring, some young Frenchmen would come, and they must then launch their canoes early and go to receive them; and that these, upon their arrival, would erect a palisade for the public defense. They were also advised to prepare at the same time the Mat for receiving the Algonquins and Hurons who would follow the French. At this news, a shout, louder than usual, was given in expression of their sentiments.

To please the Onnontagueronnons, the next two presents were an invitation to the two other Nations to move their Villages nearer, in order the better to share the advantage of the vicinity of the French.

cry extraordinairement haut, par lequel ils declarerent leurs ſentiments.

Les deux autres preſents, eſtoient pour complaire aux Onnontagueronnõs, en inuitant les deux autres Nations d'aprocher leurs Bourgs, pour pouuoir mieux participer à l'aduantage du voiſinage des François. Il fallut adiouſter vn preſent [63] pour les exhorter d'arreſter la hache de l'Annieronnon, & vn autre pour r'allier leurs eſprits, afin de n'en auoir plus qu'vn.

Le premier des quatre ſuiuants qui ſe faiſoient pour les Algonquins, les aſſeuroit, que ces Peuples viendroient le Printemps prochain en ambaſſade. Le deuxiéme, que quand les François & les Hurons ſeroient établis, les Algonquins pourront bien les ſuiure. Le troiſiéme, qu'ils voudroient bien reuoir quelqu'vn de leurs neveux captifs. Et le quatriéme, les fit reſſouuenir des preſents que firent les Ondataouaouat, lors qu'ils élargirent treize priſonniers entre les mains des François de Montreal.

Nous nous trouuaſmes obligez de faire encore vn preſent bien conſiderable, pour vn ieune François, nommé Charles Garmant, qui eſt parmy les Oneioutchronnons depuis quelques années; le Pere s'adreſſant au Chef de cette Nation, luy dit, qu'il auoit trop d'eſprit pour ne pas voir ce qui eſtoit à faire ſur cette matiere, qu'il ne vouloit pas luy repreſenter le plaiſir qu'il feroit à Onnontio, & à tous les [64] François de leur rendre leur frere, qu'il voyoit aſſez la ioye que receuroient ſes parens de ſon retour, & qu'il laiſſoit tout cela à ſa prudence.

Par le penultiéme le Pere s'applaniſſoit le chemin, pour marcher teſte leuée, par toutes les Bourgades Iroquoiſes, & leur donnoit la meſme liberté, pour aller par tout le païs des François.

We were obliged to add a present [63] exhorting them to stay the Annieronnon's hatchet; and another to unite their minds, that henceforth they might be as one.

The first of the four following, which were offered in behalf of the Algonquins, was a pledge that the latter would send an embassy the coming Spring; the second, that, when the French and Hurons should have become settled, the Algonquins would probably follow them; the third, that they would like to see again some one of their captive nephews; while the fourth was to remind them of the presents given by the Ondataouaouats, upon delivering thirteen prisoners to the French of Montreal.

We felt obliged to make one more present, of considerable value, for a young Frenchman named Charles Garmant, who has been for some years among the Oneioutchronnons.[5] The Chief of that Nation was addressed by the Father, and told that he had too much sense not to see what course to pursue in the matter; that he, the Father, would not picture to him the pleasure he would afford Onnontio and all the [64] French, by restoring their brother to them; that he saw well enough what joy his relatives would feel at his return; and, therefore, all that was left to his discretion.

With the present next to the last, the Father cleared his path for walking, with head erect, through all the Iroquois Villages, and gave them like liberty to traverse the entire country of the French.

Finally, the last present was given in order to recapitulate all that had been said, and to impress it so firmly on their minds, that their ears should never

Enfin le dernier preſent fut vne recapitulation de tout ce qui auoit eſté dit, & pour l'inculquer ſi fortement, & ſi auant dans leur eſprit, que iamais plus leurs oreilles ne vinſſent à s'ouurir aux calomnies, que les ennemis du repos public pourroient inuenter.

Le Conſeil finit par les applaudiſſemens reïterez de part & d'autre, auec vne réponſe qui diſoit en deux mots, que le lendemain on répondroit plus amplement.

Il n'eſt pas croyable combien le diſcours du Pere & ſes belles façons d'agir rauirent ces peuples. Quant il eut parlé iuſqu'au ſoir, diſoient quelques-vns, nos oreilles n'auroient iamais eſté pleines, & nos cœurs fuſſent encor reſtez affamez [65] de ſes paroles. D'autres adiouſtoient, que les Hollandois n'auoient ny eſprit, ny langue; qu'ils ne leur auoient iamais entendu parler du Paradis, ny de l'Enfer: au contraire, qu'ils eſtoient les premiers à les porter au mal. Les autres declaroient leurs penſées d'vne autre façon, mais tous diſoient vnanimement en leur langue, *Nunquam ſic loquutus eſt homo.* Ce qui parut bien en ſuite; car le premier des deputez d'Oïogoen fut dire au Pere, à l'iſſuë du Conſeil, qu'il auoit paſſion de le prendre pour ſon frere, qui eſt vne marque de la haute confiance parmy ces Peuples.

L'aprés-midy, le Pere s'eſtant écarté dans vn bois prochain, pour y faire en repos ſes prieres: quatre femmes Iroquoiſes le furent chercher, pour ſe faire inſtruire; & auant le ſoir il y en eut neuf qui firent le meſme, parmy leſquelles eſtoit la ſœur du premier de tous les Capitaines. Quoy qu'il y ait deſia des hommes qui faſſent profeſſion publique de prier, ils ſont pourtant plus honteux, comme ils

again open to any calumnies invented by the enemies of the public peace.

The Council closed with repeated applause on both sides, and a brief reply that on the following day a fuller response would be rendered.

It is past belief how the Father's speech and his engaging ways charmed these people. "Though he had spoken till evening," said some, "our ears would never have been full, and our hearts would still have been hungry [65] for his words." Others added that the Dutch had neither sense nor tongues; they had never heard them mention Paradise or Hell; on the contrary, they were the first to incite them to wrong-doing. The rest expressed themselves in some other way, but all were unanimous in saying, in their own tongue, *Nunquam sic loquutus est homo*— which appeared plainly in the issue; for the chief of the deputies from Oiogoen came to the Father, after the Council, to say that he wished to adopt him as his brother—a mark of great confidence with these Peoples.

In the afternoon, when the Father had retired to a neighboring wood, in order to say his prayers in quiet, four Iroquois women went in quest of him for the purpose of being instructed; and, before evening, nine of them did the same, among whom was the sister of the chief of all the Captains. Although some of the men already make public profession of prayer, yet they are more bashful,—as they admitted on that very evening, when, coming in great number [66] to our cabin, and hearing the Father speak for two hours without wearying them, they confessed that they indeed believed at heart, but dared not yet declare themselves. They added that what made

aduoüerent le ſoir meſme, lorsqu'eſtants venus en bon nombre [66] chez nous, & ayant entendu parler le Pere deux heures durant ſans s'ennuyer, ils confeſſerent à la verité qu'ils croyoient dans le cœur: mais qu'ils n'oſoient pas encore ſe declarer. Qu'au reſte ce qui les portoit à croire, eſtoit en partie la derniere victoire qu'ils auoient remportée ſur la Nation de Chat, leurs ennemis, n'eſtant que douze cent contre trois à quatre mille hommes; & qu'ayants promis deuant le combat, d'embraſſer la Foy s'ils retournoient victorieux, ils ne pouuoient à preſent s'en dedire, apres auoir ſi heureuſement triomphé. En ſuite de ce diſcours, le Pere les fit tous prier Dieu: & vn des Deputez ſe fit par pluſieurs fois repeter la priere, pour pouuoir l'apprendre par cœur.

them believe was partly their last victory over the Cat Nation, their enemies, when they were only twelve hundred against three or four thousand; and, as they had promised, before the battle, to embrace the Faith if they returned victorious, they could not now retract after so successful a triumph. This speech ended, the Father made them all pray to God; and one of the Deputies had the prayer repeated to him several times, that he might learn it by heart.

[67] CHAPITRE VII.

RÉPONCE AUX PRESENTS DES PERES.

LE feiziême iour fut encor plus heureux que les precedents, eſtant deſtiné pour receuoir réponce à nos preſents; mais la plus fauorable, que les plus zelés amateurs de noſtre Foy, pourroient ſouhaiter. Dés le matin, pendant qu'vn de nous Baptize vn enfant malade dans vne cabanne; l'autre apres auoir celebré la ſaincte Meſſe en noſtre petit Oratoire, y Baptize deux ieunes filles, aportées pour cela par leurs parens. La premiere eut le nom de Marie Magdeleine; en conſideration de Madame de la Pelterie, qui porte ce nom, & qui a fait la premiere aumoſne pour cette Miſſion, dés auant meſme qu'elle fuſt commencée. L'autre, eſt la fille de cette Teotanharaſon, dont nous auons deſia parlé, & parlerons encor, & dont la cabanne nous ſert de Chapelle. Voila [68] proprement les deux premieres Baptizées auec quelques Ceremonies de l'Egliſe. Apres cette ſaincte action, vers le midy, tous les notables du Bourg s'étants trouuez dans noſtre Cabanne, auec les Deputez des autres Nations, & tout ce qu'elle pouuoit contenir de monde: ils commencerent leur remerciement par ſix airs, ou ſix chants, qui n'auoient rien de ſauuage, & qui exprimoient tres-naïfuement, par la diuerſité des tons, les diuerſes paſſions qu'ils vouloient repreſenter. Le premier chant diſoit ainſi. *O la belle terre! la belle terre! qui doit eſtre habitée par les François.* Agochiendagueſé commençoit ſeul en

[67] CHAPTER VII.

REPLY TO THE FATHERS' PRESENTS.

THE sixteenth day was still more successful than those preceding, being appointed for receiving a reply to our presents; and this reply was as favorable as could be desired by the most zealous adherents of our Faith. Early in the morning, while one of us Baptized a sick child in a cabin, the other, after saying holy Mass in our little Oratory, Baptized two young girls, brought thither for the purpose by their parents. The first received the name of Marie Magdeleine, in honor of Madame de la Pelterie, who bears that name, and who gave the first alms for this Mission, even before it was started. The other is the daughter of that Teotanharason, of whom we have already spoken and shall speak again, whose cabin serves us as a Chapel. Those are [68] properly the first two Baptized with some Ceremonies of the Church. After that sacred rite had been performed, toward noon all the notables of the Village assembled in our Cabin, with the Deputies of the other Nations, and all the people that it could hold. They began their acknowledgments with six airs, or chants, which savored nothing of the savage; and expressed very naïvely, by the variation of tones, the different passions which they sought to portray. The first chant was composed of these words: *Oh, the beautiful land, the beautiful land, that the French are to occupy!* Agochiendaguesé,

la perſonne d'vn Ancien qui tenoit ſa place; mais touſiours de la meſme façon, comme ſi luy-meſme euſt parlé, puis tous les autres repetoient, & ſa note & ſa lettre, s'accordant merueilleuſement bien.

Au ſecond chant, le Chef entonnoit ces paroles, *Bonnes nouuelles, tres-bonnes nouuelles.* Les autres les repetoient à meſme ton. Puis le Chef reprenoit, *C'eſt tout de bon, mon frere: c'eſt tout de bon que* [69] *nous parlons enſemble, c'eſt tout de bon que nous auons vne parole celeſte.*

La troiſiéme chanſon auoit vn agreément par vn refrain fort melodieux; & diſoit, *Mon frere ie te ſaluë; mon frere ſois le bien venu. Aï, aï, aï, hi: O la belle voix! ô la belle voix que tu as! aï, aï, aï, hi: O la belle voix, ô la belle voix que i'ay, aï, aï, aï, hi.*

Le quatriéme chant auoit vn autre agreément, par la cadence que gardoient ces Muſiciens, en frappant des pieds, des mains, & de leurs petunoirs contre leur natte, mais auec vn ſi bon accord, que ce bruit ſi bien reglé, mélé auec leurs voix, rendoit vne harmonie douce à entendre; en voicy les paroles. *Mon frere ie te ſaluë; encore vn coup ie te ſaluë: c'eſt tout de bon: c'eſt ſans feintiſe que i'accepte le Ciel que tu m'as fait voir; ouy ie l'agrée, ie l'accepte.*

Ils chanterent pour la cinquiéme fois, diſants, *Adieu la guerre, adieu la hache; iuſqu'à preſent nous auons eſté fous, mais deſormais nous ſerons freres: oüy nous ſerons*[*s*] *veritablement freres.*

Le dernier chant portoit ces mots, [70] *C'eſt auiourd'hüy que la grande paix ſe fait. Adieu la guerre, Adieu les armes: car l'affaire tout de ſon long eſt belle; tu ſouſtiens nos Cabannes, quand tu viens auec nous.*

Ces chanſons furent ſuiuies de quatre beaux preſents. Par le premier, Agochiendaguesé ayant fait

represented by an Elder, who continued just as if the chief himself had been speaking, began alone; then all the rest repeated his exact words and tones, harmonizing remarkably well.

In the second chant, the Chief intoned the words, *Good news, very good news;* and the others repeated them in the same tone. Then he resumed: *In very truth, my brother, in very truth,* [69] *we are speaking together; in very truth, we have a message from heaven.*

The third chant had an ornament, in the form of a very musical refrain, and was as follows: *My brother, I salute thee; my brother, be welcome. Aï, aï, aï, hi. O the beautiful voice, O the beautiful voice that thou hast! Aï, aï, aï, hi. O the beautiful voice, O the beautiful voice that I have! Aï, aï, aï, hi.*

The fourth chant had another ornament; the Musicians, namely, beat time by striking their feet, hands, and pipes against their mats. This they did in such perfect accord that the sound, so regular, blended with their voices and became a harmony pleasing to the ear. The words were as follows: *My brother, I salute thee; again I salute thee. In all sincerity, and without simulation, I accept the Heaven that thou hast shown me; yes, I approve it, I accept it.*

The fifth time, they sang as follows: *Farewell, war; farewell, hatchet! We have been fools till now, but in future we will be brothers; yes, we will really be brothers.*

The final song was composed of these words: [70] *To-day the great peace is made. Farewell, war; Farewell, arms! For the affair is entirely beautiful. Thou upholdest our Cabins, when thou comest among us.*

These songs were followed by four beautiful presents. With the first, Agochiendaguesé, after a long speech testifying his gratitude that he and

vn grand diſcours, pour témoigner le reſſentiment qu'il auoit de n'eſtre plus qu'vn auec Onnontio, dit, que puis que les Hurons & les Algonquins eſtoient les enfans d'Onnontio, ils deuoient eſtre auſſi les ſiens; c'eſt pourquoy il les adoptoit par les deux premiers preſents qu'il iettoit aux pieds du Pere.

Le troiſiéme & le plus beau de tous ceux qui ont paru icy, eſtoit vn collier compoſé de ſept mille grains, qui n'étoit rien pourtant en comparaiſon de ſes paroles, C'eſt le preſent de la Foy, dit-il, c'eſt pour te dire que tout de bon ie ſuis Croyant; c'eſt pour t'exhorter à ne te point laſſer de nous inſtruire: continuë de courir par les Cabannes: prends patience, voyant noſtre peu d'eſprit pour aprendre la Priere: En vn mot mets nous-la bien auant dans la teſte & dans [71] le cœur. Là-deſſus, voulant par vne ceremonie extraordinaire, faire éclater ſon ardeur, il prend le Pere par la main, le fait leuer, le mene au milieu de toute l'aſſiſtance, ſe iette à ſon colle, l'embraſſe, le ſerre, & tenant en main le beau collier, luy en fait vne ceinture, proteſtant à la face du Ciel & de la terre, qu'il vouloit embraſſer la Foy comme il embraſſoit le Pere, prenant tous les ſpectateurs à témoins, que cette ceinture, dont il ſerroit ſi étroitement le Pere, eſtoit la marque de l'vnion étroite qu'il auroit deſormais auec les Croyants. Il adiouſte proteſtations ſur proteſtations, & ſerments ſur ſerments, de la verité de ſa parole.

Le Pere fait redoubler les cris d'aprobation autant de fois que ce Chef promettoit vouloir croire. N'eſtoit ce pas là vn ſpectacle capable de tirer les larmes aux plus endurcis, de voir le premier d'vne Nation infidelle, faire profeſſion publique de la Foy, & tout ſon Peuple luy applaudir dans cette action? Ie prie

Onnontio were now but one, said that, since the Hurons and Algonquins were Onnontio's children, they must be his also; he therefore adopted them by offering the first two presents, which he cast at the Father's feet.

The third and most beautiful of all the presents offered was a collar of seven thousand beads, which, however, was as nothing compared with his words. "It is the present of the Faith," said he; "it is to tell thee that I am really a Believer, and to exhort thee not to weary in teaching us. Continue to visit our Cabins, and have patience with our dullness in learning the Prayer. In a word, impress it well upon our minds [71] and hearts." Thereupon, wishing to make a striking display of his ardor, he took the Father by the hand, raised him and led him out before all the company, and threw himself on his neck in a close embrace. Then, holding the beautiful collar in his hand, he made for him a belt with it,—declaring before Heaven and earth his determination to embrace the Faith as he embraced the Father, and calling all the spectators to witness that this girdle, with which he encircled the Father so closely, symbolized his own future close union with the Believers. He protested and swore again and again that he was sincere in his words.

The Father made the hearers redouble their shouts of approval, as often as this Chief promised to become a believer. Was not that a sight to draw tears from the eyes of the most hardened—to see the head of an infidel Nation making public profession of the Faith, and all his People applauding his action? I pray all who shall read this to lift up their hearts to God in behalf of these poor Barbarians.

tous ceux qui liront cecy d'éleuer leur cœur à Dieu pour ces pauures Barbares.

[72] Le quatriéme & dernier preſent, eſtoit peu à comparaiſon du precedent; auſſi n'eſtoit-il que pour aſſeurer le Pere que la chaudiere de guerre contre la Nation de Chat eſtoit ſur le feu; qu'on iroit à cette expedition vers le Printemps, & que le lendemain on congedieroit les Ambaſſadeurs Hurons, leur donnant pour eſcorte quinze des plus apparents du Païs.

Apres que ce Capitaine eût acheué de parler, le Chef des Deputez d'Oiogoen ſe leue, & prend la parole, faiſant vn remerciement d'vne bonne demy-heure, auec grande eloquence, & bien de l'eſprit. Le ſuiet de ſon compliment, fut que luy & toute ſa Nation, ſe tenoient extremément obligez à Onnontio, de ce qu'il leur auoit fait l'honneur de ſon adoption; qu'ils ne derogeroient iamais à cette belle qualité, & ne degenereroient pas d'vne ſi illuſtre adoption. Qu'au reſte toute éclatante qu'elle fuſt, elle luy eſtoit honorable, puis que ny luy ny les ſiens, n'auoient iamais eſté adoptez que par des gens d'apparence; mais qu'Onnontio mettoit le comble à toute [73] la gloire qu'ils tiroient de ſes autres parents & alliez. Et pour faire paroiſtre la ioye que receuoit le Deputé de cette gloire, il éleua vn chant auſſi agreable que nouueau. Tous les aſſiſtans chantoient auec luy, mais d'vn ton different, & plus peſant, frappant leur natte en cadence, pendant quoy cét homme danſoit au milieu de tous, ſe demenant d'vne étrange façon, & n'épargnant aucune partie de ſon corps, de ſorte qu'il faiſoit des geſtes des pieds, des mains, de la teſte, des yeux, de la bouche, s'accordant ſi bien, & auec ſon chant & auec celuy des autres, que cela paroiſſoit admirable. Voicy ce qu'il chantoit, *A*, *a*,

[72] The fourth and last present was little in comparison with the preceding, its purpose being merely to inform the Father that the kettle of the war against the Cat Nation was over the fire; that hostilities would be opened toward Spring; and that the Huron Ambassadors would be dismissed the next day, with an escort of fifteen of the Country's leading men.

After this Captain had finished speaking, the Chief Deputy from Oiogoen arose and made a speech of thanks, of much wit and eloquence, which lasted a good half-hour. The pith of his polite address was, that he and all his Nation deemed themselves greatly obliged to Onnontio for the honor of adoption by him; that they would never become unworthy of that high distinction, or fail to do honor to so illustrious a connection; and that, furthermore, brilliant as it was, it did honor to Onnontio, since neither the speaker nor his people had ever been adopted except by people of rank; yet that this adoption of them by Onnontio crowned all [73] the glory which they derived from all their previous ties and alliances. To show his joy over this glory, the Deputy began a song, which was as pleasing as it was new. All present sang with him, but in a different and a heavier tone, beating time on their mats; while the man himself danced in the midst of them all, performing strange antics,—keeping his whole body in motion; making gestures with his hands, feet, head, eyes, and mouth,—and all this so exactly to the time of both his own singing and that of the others, that the result was admirable. He sang these words, *A, a, ha, Gaianderé, gaianderé;* that is, translated into Latin, *Io, io triumphe.* And then, *E, e, he, Gaianderé, gaianderé; O, o, ho, Gaian-*

ha, Gaïanderé gaïanderé, c'eſt à dire proprement en langue Latine, *Io, io triumphe.* Et en ſuite, *E, e, he, Gaïanderé, gaïanderé, O, o, ho, Gaïanderé, gaïanderé.* Il expliqua ce qu'il vouloit dire par ſon *Gaïanderé*, qui ſignifie chez eux choſe tres-excellente. Il dit donc que ce que nous autres nous appellons la Foy, ſe deuoit nommer chez eux *Gaïanderé:* & pour mieux ſignifier cela, il fit le premier preſent de pourcelaine.

[74] Le ſecond eſtoit de la partie de l'Onneioutchronnon, pource qu'eſtans eux deux freres iumeaux, il ſe croyoit eſtre obligé de faire auſſi à Onnontio des remerciments de la part de ſon frere, qui auoit eu pareillement le bon-heur de ſon adoption.

Par le troiſiéme, il aſſeuroit que le preſent que nous auions fait le iour precedent, pour r'allier les eſprits des Anniehronnons auec les quatre autres Nations, auroit ſon effet.

Le quatriéme nous fut bien agreable, par lequel il faiſoit proteſtation, que non ſeulement le Pere; mais encore ſes deux enfants, ſeroient tous de bons Croyants, il vouloit dire, & que l'Onnontagueronnon, qui eſt le pere, & Oïogoen, & Onneiout, qui ſont ſes enfants, embraſſeroient la Foy.

Par le cinquiéme, il prenoit pour ſes freres, les Hurons & les Algonquins. Et par le ſixiéme, il aſſeuroit que les trois Nations ſe ioindroient enſemble, pour aller querir les François, & les Sauuages qui voudront venir en leur Païs au Printemps prochain.

[75] Il fallut répondre à tout cela: comme le Pere fit en deux mots, & deux preſents; dont l'vn eſtoit pour reparer les breſches qui auoient eſté faites en nôtre Cabanne, par l'affluence du peuple, qui la

deré, gaianderé. He explained what he meant by his *Gaianderé*, which signifies, among the natives, "something very excellent." He said that, what we call the Faith, would be called by them *Gaianderé;* and, to explain it better, he offered his first present of porcelain.

[74] He offered the second in behalf of the Onneioutchronnon, because, as they both were twin brothers, he thought that he, too, ought to thank Onnontio, since he shared the happiness of being adopted by him.

The third was an assurance that the present offered by us the day before, to unite the minds of the Anniehronnons with those of the four other Nations, would be effectual.

The fourth pleased us greatly, being given in declaration that not only the Father, but also his two children, would all become sincere Believers,— meaning, that both the Onnontagueronnon, who is the father, and the Oiogoen and Onneiout, who are his children, would embrace the Faith.

With the fifth, he adopted the Hurons and Algonquins as his brothers; and, with the sixth, promised that the three Nations should unite, and go, in the following Spring, to bring the French and the Savages who should desire to come into their Country.

[75] It was necessary to make a reply to all this, which the Father did in two words, each accompanied by a present. One was to repair the rents made in our Cabin by the people who crowded it every day, and who could not see their fill of us; and the other was to clean the mat on which future Councils between their Country and the French and their Allies were to be held.

rempliſſant tout le iour, ne ſe pouuoient ſaouler de nous voir. L'autre pour nettoyer la natte ſur laquelle ſe tiendront deſormais les Conſeils de leur Païs auec les François & leurs Alliez.

Cette belle iournée fut terminée par l'inſtruction d'vne vingtaine de perſonnes de ce Bourg, qui ſe preſenterent de nouueau pour prier.

Le dix-ſeptiéme, apres que nous euſmes celebré la ſaincte Meſſe, on nous mena pour prendre les meſures d'vne Chapelle. Elle fut baſtie le lendemain, & par bon preſage, ce fut le iour de la Dedicace de l'Egliſe ſaint Pierre & ſaint Paul. Il eſt vray que pour tout marbre & pour tous metaux pretieux, on n'employa que de l'écorce. Si-toſt qu'elle fut conſtruite, elle fut ſanctifiée par le Bapteſme de trois enfans, à qui le chemin du Ciel fut auſſi bien ouuert ſous ces écorces, qu'à ceux qui ſont ſouſtenus [76] ſur les fonds dont les voûtes ſont d'or & d'argent.

This beautiful day closed with the teaching of a score of people of the Village, who presented themselves anew in order to pray.

On the seventeenth, after celebrating holy Mass, we were taken out to make measurements for a Chapel. It was erected on the following day, which, by good omen, was the day of the Dedication of the Church of saint Peter and saint Paul. It is true that all our marble and precious metals were only bark. Upon its completion, it was consecrated by the Baptism of three children, to whom the way to Heaven was opened under that bark roof just as well as it is to those who are held [76] over fonts whose arches are of gold and silver.

CHAPITRE VIII.

LES PREMIERS FRUICTS RECUEILLIS EN CETTE MISSION.

LE vingt-troiſiéme du meſme mois de Nouembre, le Pere parcourant les Cabannes, rencontra vne Ame, qui a bien des marques de ſa predeſtination; c'eſt la ſœur d'vn des principaux Capitaines d'icy; laquelle n'eût pas pluſtoſt entendu parler de noſtre Foy, qu'elle voulut mettre toute ſa famille en eſtat de ſalut, priant le Pere de Baptizer ſur l'heure ſa petite fille, & d'aller au pluſtoſt à quelques cabannes champeſtres, qui ſont de ſa famille, pour y Baptizer ſes autres enfants. Le Pere promit d'executer le tout dans peu de temps.

Le vingt-quatriéme, le Pere fut fort ſollicité de la meſme grace, pour la grande [77] mere de Teotonharaſon; c'eſt la plus aagée de tout le Païs; Les plus vieux diſent, que lors qu'ils eſtoient enfants, celle-cy eſtoit deſia vieille, & auſſi ridée qu'elle paroiſt; de ſorte qu'elle paſſe de beaucoup cent ans. Dieu ſans doute luy a conſerué vne ſi longue vie, pour la mettre en poſſeſſion de celle qui ne finit point. Le Pere luy ayant fait voir l'Image de noſtre Seigneur, elle en fut ſi rauie, qu'apres l'auoir bien conſiderée, elle dit tout bonnement à celuy que l'Image repreſentoit: Prends courage, ne m'abandonne pas, & donne-moy ton Paradis apres ma mort: prends courage, ne nous quittons point. Nous verrons ſon Bapteſme dans peu de iours.

CHAPTER VIII.

THE FIRST-FRUITS GATHERED IN THIS MISSION.

ON the twenty-third of the same month of November, the Father, in going about among the Cabins, met a Soul which bore evident signs of its predestination. It was the sister of one of the chief Captains of the place. She had no sooner heard of our Faith, than she wished to prepare her whole family for salvation, begging the Father to Baptize her little daughter at once, and to go as soon as possible to some outlying cabins belonging to her family, there to Baptize her other children. The Father promised to do all this in a short time.

On the twenty-fourth, he was strongly pressed to grant the same favor to [77] Teotonharason's grandmother, the oldest woman in all the Country. The most aged people say that, when they were children, she was already old, and as wrinkled as she appears now; so that she is thought to be well over a hundred years old. God has, doubtless, preserved to her so long a life, to endow her with that which never ends. Upon the Father's showing her the Image of our Lord, she was so delighted with it that, after considering it well, she said in all simplicity to the one represented by the Image: "Courage! Do not forsake me; give me thy Paradise after my death. Courage! Let us never separate." We shall witness her Baptism in a few days.

Nous ne pûſmes refuſer vne charité que nous fiſmes le vingt-cinquiéme. à vne petite orpheline captiue, & morte peu apres auoir receu ce grand Benefice, c'eſtoit pluſtoſt pour condeſcendre au deſir de ſes parents, qui quoy qu'infidelles, demanderent inſtamment que nous allaſſions prier Dieu ſur ſon corps. On ne croiroit pas combien de conſolation ils receurent de nous voir à genoux [78] aupres du corps mort, & d'entendre qu'eſtant Baptizée, elle menoit vne vie bien-heureuſe dans le Ciel.

Le vingt-huictiéme, premier Dimanche de l'Aduent, ſe fit le premier Catechiſme ſolemnel dans vne des plus apparentes Cabannes d'Onontagué, nôtre Chapelle eſtant trop petite. On le commença par les Prieres, que l'aſſiſtance fit tout haut; puis le Pere expliqua quelques points de noſtre Creance; en ſuite il fit paroiſtre quelques Images, pour aider à l'imagination, & faire entrer au cœur la deuotion par les yeux. Il interroge les vns & les autres ſur ce qui a eſté dit, & recompenſe ceux qui reüſſiſſent: & pour conclure, on chante quelques motets ſpirituels. Vne petite poche eſtant iointe, & s'accordant bien auec la voix des Sauuages, laiſſa dans tous les eſprits vn grand deſir de ſe trouuer encor à de ſemblables inſtructions.

Nous ne pûſmes mieux celebrer la Feſte de ſainct François Xauier, qui a fait tant de Bapteſmes, qu'en le conferant la veille à deux des plus anciens du Bourg, & le iour meſme à deux enfants, [79] & à d'autres pendant toute l'Octaue, en Baptizant iuſqu'à quatre par iour; de ſorte qu'il ſemble que ce grand Apoſtre veuille à preſent faire en ce bout du monde, ce qu'il faiſoit autrefois ſi abondamment en l'autre.

Le ſecond Dimanche de l'Aduent ſe continua la Doctrine Chreſtienne, comme le premier, auec cette

We could not refuse the charity which we granted, on the twenty-fifth, to a little orphan girl, a captive, who died soon after receiving this great Blessing. It was rather to yield to the wish of her relatives who, although unbelievers, begged us urgently to go and pray to God over her body. It is incredible how much comfort they received from seeing us kneeling [78] beside the dead body, and hearing that, as she was Baptized, she was leading a blessed life in Heaven.

On the twenty-eighth, the first Sunday in Advent, the first formal Catechism was held in one of the chief Cabins of Onontagué, our Chapel being too small. We began with Prayers, recited aloud by those present. Then the Father explained some points of our Belief, and next showed some Images, to aid the imagination, and impress the heart with devotion through the medium of the eyes. Questioning them, one by one, on what had been said, he gave rewards to those who answered correctly. In conclusion, some sacred motets were sung, accompanied by a little violin which harmonized well with the Savages' voices, and left in the minds of all a great desire to attend such lessons again.

We could not better celebrate the Feast of saint Francis Xavier, who performed so many Baptisms, than by conferring this sacrament, the evening before, upon two of the oldest people of the Village, upon two children on the day itself, [79] and upon others during the entire Octave, Baptizing as many as four in one day; so that this great Apostle appears to wish now, at this end of the world, to repeat what of old he so abundantly accomplished, at the other.

difference, qu'à la fin, le Bapteſme fut donné publiquement à la grand'mere de Teotonharaſon.

Le ſeptiéme de Decembre, mourut la premiere Baptizée de tout le Bourg, c'eſtoit vne fille d'enuiron vingt ans, qui languiſſoit depuis long-temps d'vne fiévre ethique quand nous arriuaſmes; Dieu la ſceut ſi bien diſpoſer par le moyen des charitez du Pere, qui luy fit prendre quelques remedes, & qui luy portoit ſouuent de petits raffraiſchiſſements, qu'enfin elle demanda le Bapteſme, du commencement dans l'eſperance de ſa gueriſon; mais elle changea bien de penſée, quand le Pere luy porta nouuelle qu'elle deuoit ſe preparer pour aller au Ciel, elle le fit comme ſi toute ſa [80] vie elle euſt veſcu dans le Chriſtianiſme, iuſques-là qu'elle n'auoit de ioye dans ſon mal, qu'en voyant le Pere, qui la conſoloit auſſi de tout ſon poſſible; prenant la natte de cette pauure malade pour cabinet, où il ſe retiroit pour reciter paiſiblement ſon Office & y faire vne partie de ſes autres deuotions; à quoy la malade prenoit vn ſingulier plaiſir. Elle expira doucement pour aller, comme nous preſumons, ſe ioindre à ceux de ſa Nation, qui l'ont deuancée dans le Ciel, quoy qu'elle les euſt preuenuë par le Bapteſme.

Le troiſiéme & quatriéme Dimanche de l'Aduent, ſe fit pareillement le Catechiſme; mais auec plus d'affluence de peuple qu'auparauant. Leur humeur n'eſt pas ſi barbare qu'elle ne s'apriuoiſe, & ne prenne plaiſir aux induſtries dont on ſe ſert pour leur faire gouſter nos Myſteres. Vne bonne femme Huronne entendant expliquer les ioyes que Dieu prepare au Ciel à ſes Elûs; rauie de tant de biens, s'écria, Ah, mon frere, tu me perces le cœur; voila vn coup de glaiue bien penetrant que tu me donnes; le [81] Pere

On the second Sunday in Advent, the Christian Doctrine was continued, as on the first,—with this difference, that, at the close, Baptism was conferred publicly upon Teotonharason's grandmother.

On the seventh of December, the first person Baptized in all that Village died. It was a girl of about twenty years, who, when we came, had long been ill of a consumptive fever. God knew so well how to prepare her through the kindness of the Father—who made her take some remedies, and who often brought her little delicacies—that at last she asked for Baptism. She did so, at first, in the hope of recovery; but she changed her views entirely, when the Father told her that she must prepare to go to Heaven, which she did as if [80] she had lived all her life a Christian,—so much so, that she found no other pleasure during her illness than seeing the Father, who on his part did his utmost to comfort her. He used that poor patient's mat as a closet, to which he retired to recite his Office in quiet, and to perform a part of his other devotions, in all of which the sick girl took a singular pleasure. She expired peacefully, to join, as we think, those of her Nation who had gone before her to Heaven, although her Baptism preceded theirs.

The Catechism was likewise held on the third and fourth Sundays in Advent, but with a larger attendance than before. Their nature is not so barbarous that it cannot be tamed, and made to take pleasure in our ingenious devices for making them enjoy our Mysteries. A good Huron woman, upon hearing explained the joys which God prepares in Heaven for his Elect, in her delight exclaimed: "Ah, my brother, thou piercest my heart; behold the sharp

ſurpris de cette exclamation, luy demande ce qu'elle a. Ce que i'ay, dit-elle, ne le vois-tu pas bien? i'ay à me plaindre de toy, de ce que iuſqu'à preſent tu ne m'auois pas fait conceuoir ce que c'eſt que du Paradis; c'eſt ce qui m'afflige maintenant, de ce que i'ay ignoré ſi long-temps l'excez du bon-heur que i'eſpere, & l'excez de la bonté de celuy qui me le promet. Vne autre bonne vieille fit paroiſtre de ſemblables tendreſſes; mais d'vne façon differente. Le Pere la trouua ſans la chercher, ou pluſtoſt Dieu conduiſit ſes pas vers elle, lors qu'il penſoit aller à vn autre; c'eſtoit vn fruict tout meur pour le Ciel, qui ne demandoit plus que d'eſtre cueilly; auſſi eſtoit-elle bien malade, quand le Pere la rencontra. Il luy dit, entre autres choſes, qu'il ne regretoit pas tant, de ce qu'il eſtoit venu trop tard pour dõner remede à ſon corps, que pour le ſalut de ſon ame, & qu'ayant veſcu ſi long-temps, elle n'auoit pas encore pû reconnoiſtre l'Autheur de la vie. Là-deſſus, il luy explique quelques points de la Foy, luy fait voir l'Image de Ieſus-Chriſt. La voila deſia Chreſtienne. [82] Il la fait prier; elle prie, mais d'vne façon qui faiſoit paroiſtre ſon cœur ſur ſa langue: car au lieu que les autres repetent les Prieres apres le Pere, de meſme ton & de meſme voix; elle voulut chanter à chaque mot qu'elle prononçoit, & le fit ſi doucement, qu'on eſtoit rauy d'entendre ce Cygne, qui auoit l'ame ſur le bord des lévres pour l'enuoyer au Ciel. Auſſi mourut elle peu apres ſon Bapteſme. Quelle Prouidence!

La veille de Noël, le Pere prit occaſion de faire feſtin aux principaux du Bourg, pour leur faire entendre ce grand Myſtere. Ils l'écouterent fort attentiuement, & vn des fruits du Sermon, fut qu'vn

sword-thrust which thou givest me." The [81] Father, surprised at this exclamation, asked her what ailed her. "Dost thou not see plainly what ails me?" she returned. "I must complain of thee, because thou hast not told me before what Paradise is. I grieve now at having been so long ignorant of the great happiness that I hope for, and of the great goodness of him who promises it to me." Another good old woman showed similar feeling, but in a different way. The Father found her without seeking her,—or, rather, God guided his steps to her when he thought to visit another. She was fruit all ripe for Heaven, only requiring to be plucked. She was also very ill when the Father met her. He told her, among other things, that he did not so much regret that he came too late to apply a remedy to her body, as he deplored the loss of her soul and her inability, after so long a life, to acknowledge the Author of her being. Thereupon, he explained to her some points of our Faith, and showed her the Image of Jesus Christ. She became a Christian immediately. [82] He taught her to pray; and she did so in a way which made it evident that her heart was on her lips; for, while others say their Prayers after the Father and in the same tone of voice, she was bent on singing at each word she uttered. She sang so sweetly, that she charmed those who listened to this Swan, whose soul was on her very lips, ready to fly away to Heaven. Thus she died, soon after her Baptism. What a Providence!

On Christmas eve, the Father took occasion to give a feast to the Village chiefs, in order to make them understand that great Mystery. They heard him very attentively, and one of the fruits of the Sermon

de ces Capitaines vint le lendemain de grand matin à la porte de noſtre Chapelle, & là exhortoit ceux qui entroient à bien prier; puis eſtant entré luy-meſme, les inuita de nouueau à ſe bien comporter en cette action, & de bien écouter ce que le Pere diſoit. Il ne ſe preſenta pas pourtant pour prier, & luy & la pluſpart des anciens font la ſourde-oreille à la parole de Dieu. Ils inuitent bien le Pere de continuer à inſtruire la ieuneſſe: [83] mais le reſpect humain, & la prudence de la chair, les tient encore au maillot tout âgez qu'ils ſont.

Les ſonges ſont l'vn des grands empeſchements qu'ils ayent à leur Conuerſion. Il ſont tellement attachez à ces réueries, qu'ils leur attribuent tous les grands ſuccez qu'ils ont eu iuſqu'à preſent, & à la guerre & à la chaſſe. Or ſçachant bien que la creance aux ſonges eſt incompatible auec la Foy, cela les rend plus opiniaſtres; veu meſmement qu'ils ſe perſuadent que dés lors que les Hurons ont receu la Foy, & qu'ils ont quitté leurs ſonges, ils ont commencé à ſe perdre: & tout leur Païs a touſiours depuis eſté en decadence, iuſqu'à ſa ruïne totale. Le diable ſuſcite encore de faux bruits, par le moyen de quelques Hurons captifs & renegats, qui publient que les robes noires feront icy comme chez eux: que nous prenons par eſcrit les noms des enfants que nous les enuoyons en France; & que là on leur fait des rayes ſur le corps auec du charbon, & à meſure que ces rayes s'effacent, les perſonnes qui les portent, ſont affligées de maladies iuſqu'à la mort. [84] Quoy que cette calomnie ſoit bien groſſiere, & bien ridicule, le diable ne laiſſe pas de s'en ſeruir, pour commencer à nous diſputer la conqueſte que nous

was, that one of these Captains came early next morning to our Chapel door, and there exhorted those who entered to pray well; then, entering himself, he bade them anew to conduct themselves properly during the service, and to heed well the Father's words. But he did not offer to pray himself, both he and most of the elders turning a deaf ear to God's word. They invite the Father, indeed, to continue his instruction of the young people; [83] but fear of the world and regard for the flesh hold them still in swaddling-clothes, old as they are.

Dreams form one of the chief hindrances to their Conversion; and to these they are so attached that they attribute to them all their past great successes, both in war and in hunting. Now, as they well know that the belief in dreams is incompatible with the Faith, they become even more obstinate; especially, as they are aware of the fact that, the moment the Hurons received the Faith and abandoned their dreams, their ruin began, and their whole Country has ever since been declining to its final total destruction. The devil still circulates false reports, through certain Huron prisoners and renegades, who proclaim that the black gowns will pursue the same course here as with them; that we write down the names of children; that we send them to France, where their bodies are marked with charcoal; and that, in the same ratio as these marks gradually become defaced, the persons bearing them are afflicted with ailments, until at last they die. [84] Gross and ridiculous though this calumny is, the devil does not fail to use it, to dispute with us the advantage which we are gaining over him. But he has not yet succeeded in preventing the large attendance at Prayers

faiſons ſur luy. Mais il n'a pû encore empeſcher le concours qui ſe fait aux Prieres tous les matins: & malgré luy, pour mieux ſolemniſer la Feſte de Noël, nous auons donné le nom de cette Feſte à vne bonne Iroquoiſe, qui a demandé le Bapteſme auec inſtance; & celuy de Ieanne à vne autre bien malade, qui ſe traina pourtant iuſqu'à la Chapelle le iour de S. iean l'Euangeliſte.

Le Pere fut aduerti, mais trop tard, pour l'aller conferer à vne pauure fille captiue de la Nation de Chat, qui fut cruellement maſſacrée par le commandement de ſa Maiſtreſſe, à laquelle elle ne plaiſoit pas, à cauſe qu'elle eſtoit de temps en temps opiniaſtre. Ce fut le vingt-ſeptiéme de Decembre, que ſa Maiſtreſſe ſe mit en l'eſprit de s'en defaire; c'eſt pourquoy ſans beaucoup deliberer, elle donna commiſſion à vn ieune homme de la tuër; Il prend ſa hache, ſuit cette pauure victime, lors qu'elle alloit au bois; [85] mais il ſe rauiſe, & vient faire ſon coup à la veuë de tout le monde; il la laiſſe donc retourner, & lors qu'elle eſtoit à la porte du Bourg, il luy décharge vn coup de ſa hache ſur la teſte, & la iette par terre comme morte: elle n'eſtoit pas pourtant bleſſée à mort, ſi bien qu'elle fut portée dans vne Cabanne prochaine, pour eſtre penſée: mais comme on eut reproché au meutrier, qu'il ne ſçauoit ce que c'eſtoit de caſſer des teſtes: il retourne, arrache la proye d'entre les mains de ceux qui la tenoiẽt, la traine, & luy décharge d'autres coups, qui luy oſterent la vie. Ce meutre n'eſtonna point les enfants qui ſe recreoient là auprés, & ne les diuertit point de leur ieu: tant ils ſont deſia accoutumez à voir le ſang des pauures captifs. Sur le ſoir, le meutrier, ou

every morning; and, in spite of him, in order the better to solemnize the Christmas Festival, we gave its name to a good Iroquois woman, who urgently asked for Baptism; and that of Jeanne to another woman, who, though very sick, dragged herself as far as the Chapel on the day of St. John the Evangelist.

The Father was sent for, but too late, to confer this sacrament upon a poor captive girl of the Cat Nation, who was cruelly murdered by order of her Mistress, whom she displeased by her occasional obstinacy. On the twenty-seventh of December, her Mistress took a notion to get rid of her; therefore, without much deliberation, she commissioned a young man to kill her. Taking his hatchet, he followed this poor victim on her way to the woods; [85] but he changed his mind, and came back to do the deed in the sight of all. Accordingly, he allowed her to return, and, when she was at the entrance to the Village, struck her on the head with his hatchet, felling her to the ground, apparently dead. Yet, she was not mortally wounded, and was therefore carried into a neighboring Cabin to have her wound dressed. When, however, the murderer was taunted with his want of skill in head-splitting, he returned, snatched his prey from those who held her, dragged her away, and gave her more blows which killed her. This murder did not startle the children playing near by, or even divert them from their game, so accustomed are they to the sight of these poor captives' blood. Toward evening, the murderer, or some one else, went crying aloud through the streets and cabins, that such and such a person had been put to death; whereupon all began to make a

quelqu'autre, fut crier tout haut par les ruës, & par les cabannes, qu'vne telle perſonne auoit eſté miſe à mort. Alors chacun ſe mit à faire du bruit des pieds & des mains: quelques-vns auec des baſtons frappoient ſur les écorces des cabãnes, pour épouuenter l'ame de la defuncte, & la chaſſer bien loin. Les Predicateurs de l'Euangile ſont [86] tous les iours dans les meſmes dangers, parmy ces Peuples.

Vne bonne Catechumene Iroquoiſe, abhorrant cette cruauté, donna quaſi à meſme temps au Pere des marques de l'amour qu'elle a pour la Foy: car eſtant recherchée par vn des conſiderables du Païs, homme bon guerrier & bon chaſſeur, deux qualitez qui font icy les bons partis; elle luy declara d'abord, que voulant eſtre Chreſtienne, elle ne prendroit point de Mary, qui n'euſt le meſme deſir. Il promet de ſe faire inſtruire: & comme il auoit grande paſſion pour cette femme, il fut trouuer le Pere pour cela; voila de beaux commencements: la Catechumene eſtoit bien-aiſe, en gagnant cét homme à Dieu, de l'épouſer: mais le Pere luy ayant dit, qu'elle ne pouuoit contracter auec luy, pource qu'il auoit deſia vne autre femme, elle luy declara genereuſement, qu'elle ne le prendroit point, puis que cela eſtoit contre les Loix de la Religion qu'elle vouloit embraſſer.

Vn autre en ſuitte ſe preſente auec les meſmes auantages, & le meſme empeſchement: [87] elle le rebutte courageuſement; c'eſtoient là deux rudes attaques pour vne Catechumene. On luy dit qu'elle ne doit donc pas eſperer de ſe marier, puis qu'il n'y a perſonne dans le Bourg ſans femme: qu'elle ne doit plus s'attendre à de ſi bons rencontres, & qu'elle ſe va décrier par tout; elle tient ferme, perſiſtant

noise with their feet and hands, while some beat with sticks the bark of their cabins, to frighten the soul of the departed and drive it far away. The Preachers of the Gospel are [86] daily exposed to like dangers among these Peoples.

A good Iroquois woman, a Catechumen, who abhorred such cruelty, gave the Father, at about this time, evidence of her attachment to the Faith. Being sought in marriage by one of the leading men of the Country, a brave warrior and a good hunter,—two qualities which here mark a desirable suitor,—she told him at once that, intending to become a good Christian, she would take no Husband who had not the same desire. He promised to seek instruction; and, as he had a strong passion for her, went to find the Father for that purpose. These were fine beginnings. The Catechumen was very glad to win this man to God and to marry him; but, being told by the Father that she could not be united to him, as he already had a wife, she nobly declared that she would not take him, as it was against the Laws of the Religion which she wished to embrace.

Then another man offered himself, with the same advantages and the same disqualification, [87] and she bravely rejected him. Those were two severe assaults for a Catechumen. She was told that now she must not hope to marry, as there was no unmarried man in the Village; that she must not expect any more such good offers; and that she would be universally censured. But she held firm, bravely clinging to her first resolution; and what she did a month later well shows the spirit with which she embraced Christianity. One of the chief Captains of the Village, a man of proud and arrogant bearing,

courageuſement dans ſon premier deſſein. Ce qu'elle fit vn mois apres, montre bien de quel cœur elle embraſſoit le Chriſtianiſme. Vn des principaux Capitaines du Bourg, homme fier & ſuperbe en apparence, la va trouuer vn ſoir en ſa cabanne, pour la ſolliciter au mal. Cette façon d'agir eſt ſi commune parmy ces Iroquois, qu'elle ſe fait quaſi publiquement & ſans honte. Cette pauure femme n'eut point d'égard à la condition de ce méchant homme; elle l'éconduit au commencement auec douceur. Il perſiſte; elle le rebute. Il prie, il menace, il ſe met en colere: la pauure femme le voyant en fougue, s'échappe & s'enfuit dans vne cabanne où eſtoit le Pere, luy raconte le tout, & fait vne nouuelle proteſtation de mourir [88] pluſtoſt que de faire choſe aucune contre ſa promeſſe. Reſiſter au peché, combattre pour la vertu, c'eſt la marque d'vne Foy veritable. Cette action luy acquit de l'honneur: chacun diſoit qu'elle meritoit d'eſtre Chreſtienne, & qu'elle auoit touſiours mené vne vie fort innocente.

La premiere Baptizée de cette année 1656. eut des aſſauts auſſi rudes, mais d'vne autre façon. C'eſt cette Teotonharaſon, qui a ſi bien commencé, comme nous auons dit, & qui a preſché la Foy des premiers dans ſon Païs, & qui l'a plantée dans ſa cabanne, où les Prieres ſe font reglement tous les iours, auec grande conſolation du Pere. Si elle euſt preſté l'oreille aux faux bruits que quelques Hurons ont ſemé contre la Foy, il y a long-temps qu'elle auroit tout abandonné. Dieu a permis pour l'éprouuer, que les choſes que les Payens luy ont predites, luy ſoient arriuées. Auſſi-toſt que tu ſeras du nombre des Croyans, luy diſoient-ils, tu ſeras attaquée de maladie;

sought her one evening in her cabin, for the purpose of seducing her to evil — something so common among these Iroquois that it is done almost openly and without shame. The poor woman heeded not the rank of that wicked man; she refused him, gently at first; and, when he persisted, she repulsed him. He begged, threatened, flew into a passion; and the poor woman, seeing him carried away with wrath, escaped, fled into a cabin where the Father was, told him all, and made a fresh vow to die [88] rather than break her promise. To resist sin, to fight for virtue,— those are the acts which distinguish a true Faith. The deed brought her honor, all agreeing that she deserved to become a Christian, and that she had always led a very innocent life.

The first person Baptized this year, 1656, was assaulted just as severely, but in another way. I allude to that Teotonharason, who made so good a beginning, as we have related, and who was one of the first to preach the Faith in her Country and plant it in her cabin, where Prayers are held regularly every day, to the Father's great gratification. Had she listened to the false reports circulated against the Faith by certain Hurons, she would long ago have abandoned the whole matter. In order to try her, God suffered the Pagans' predictions to be verified in her case. "As soon as thou hast joined the Believers," they said to her, "thou wilt be attacked with illness, and all thy family will be visited with misfortunes and calamities." Strange to relate, [89] at the height of her devotion, while we were using her cabin as a Chapel and as a place for holding Catechisms, she was seized with a malignant disease, and, at the same time, received word that her mother,

toute ta famille ſe remplira de mal-heurs & de miſeres. Choſe eſtonnante, [89] au fort de ſes deuotions, lors que nous nous ſeruions de ſa cabanne pour Chapelle, & pour y faire les Catechiſmes, elle fut priſe d'vne méchante maladie, & à meſme temps, on luy apporta nouuelle que ſa mere, bonne Catechumene, s'étoit rompu la iambe, la veille meſme que ſa grand'mere venoit d'eſtre Baptizée. Et pour comble de ſes mal-heurs, ou de ſes benedictions, vn ſien petit fils de dix à douze ans, qui n'a rien de ſauuage, ny dans ſon humeur, ny dans ſa façon exterieure, qui prie Dieu à merueille, & qui ſçait tres-parfaitement tout le Catechiſme, fut ſaiſi d'vne fiévre lente, qui le conſommoit à veuë d'œil. Tout cela n'ébranle point l'eſprit de Teotonharaſon: les Prieres ſe continuent dans ſa cabanne: elle les fait, quoy que giſante ſur ſa natte: le pauure enfant tout décharné & tout foible qu'il eſt, s'aproche touſiours du Pere, quand il faut prier Dieu, & répondre aux demandes de ſon Catechiſme: Enfin cette pauure femme ſe fit Baptizer le 23. de Ianuier, pour ne pas perdre le fruit de ſes ſouffrances.

a good Catechumen, had broken her leg—all this, on the very eve of her grandmother's Baptism. To crown her misfortunes, or her blessings, a little boy of hers, between ten and twelve years old,—who had nothing of the savage either in disposition or appearance, who had a wonderful gift of prayer, and who knew the whole Catechism perfectly,—was taken with a slow fever, from which he wasted away before our eyes. Through all this, Teotonharason remained firm; Prayers were continued in her cabin, in which she joined, though lying on her mat; the poor child, weak and wasted though he was, always drew near to the Father to pray and to answer his Catechism; and, finally, the poor woman, not to lose the reward of her sufferings, received Baptism on the 23rd of January.

[90] CHAPITRE IX.

QUELQUES GUERISONS REMARQUABLES. LE PERE CONTINUË SES INSTRUCTIONS. LES SAUUAGES OBEÏSSENT À LEURS SONGES.

CEUX qui auoient predit des afflictions à la famille, dont nous venons de parler, ſi elle receuoit la Doctrine de Ieſus-Chriſt, croyoient auoir vn grand argument contre la Foy, quand ils virent ces pauures gens à deux doigts de la mort: mais ils ne connoiſſoient pas la puiſſance de celuy, *qui deducit ad inferos & reducit*, qui conduit les perſonnes iuſques à l'ouuerture du tombeau, & puis les ramene quand il luy plaiſt. Dieu enuoye quelquefois des maladies purement pour faire paroiſtre ſa gloire. Celle de Theotonharaſon eſtoit de cette nature. Tout le monde la iugeoit incurable. Ellemeſme s'attendoit à la mort. Auſſi-toſt qu'elle eut [91] receu le Bapteſme, ſon corps receut ſes forces, & fit paroiſtre que ce Sacrement luy auoit rendu la vie du corps auſſi bien que de l'ame. La gueriſon de ſon fils fut encore plus miraculeuſe. Ce pauure enfant s'en alloit mourant, il ne faiſoit que languir, vne fiévre etique le minoit iuſques aux os; il nous faiſoit grande compaſſion, ce n'eſtoit plus qu'vn ſquelette; & il ſe trouuoit pourtant aux Prieres tous les iours, auec vne affection & vne deuotion, qui paroiſſoit ſur ſon viſage & en ſa parole. Au fort de ſon mal, le Pere luy donne le ſainct Bapteſme, de peur qu'il ne meure ſans ce benefice. Choſe

[90] CHAPTER IX.

SOME REMARKABLE CURES. THE FATHER CONTINUES HIS TEACHINGS. THE SAVAGES OBEY THEIR DREAMS.

THOSE who had prophesied misfortunes for the family of which we have just spoken, if it received the Doctrine of Jesus Christ, thought they had a strong argument against the Faith when they saw those poor people within two finger-breadths of death; but they knew not the power of him, *qui deducit ad inferos et reducit*—who leads men to the mouth of the tomb, and brings them back again, when he chooses. God sometimes sends disease simply to make his glory manifest. Theotonharason's illness was of this nature. Every one thought her incurable, and she herself expected to die; but, as soon as she was [91] Baptized, her strength returned, showing that this Sacrament had imparted life to body as well as to soul. Her son's cure was still more miraculous. The poor child was wasting and dying away; a consumptive fever left him naught but bones; we were filled with compassion, seeing him reduced to a mere skeleton; and yet he attended Prayers every day, with a love and devotion that was apparent in face and speech. At the height of his illness, the Father gave him holy Baptism, fearing lest he should die without that sacrament. Marvelous to relate, no sooner had he received it, than the fever, as if in fear of those sacred Waters,

prodigieuſe! il ne l'eut pas pluſtoſt receu, que comme ſi la fiévre eut eu peur de ces Eauës ſacrées, elle le quitta ſur l'heure, pour ne plus retourner. Le voila donc guery, ſans reſſentir depuis aucun mal: bref, il ſe porte mieux qu'aucun de ſes compagnons.

Nous auons veu encore quelque choſe de plus grand. Cette Theotonharaſon auoit deux Tantes, dont l'vne eſtoit ſur le point de mourir; & l'autre languiſſoit [92] d'vne fiévre opiniaſtre, ſans qu'on y pût remedier. Noſtre Neophyte leur dit que le vray remede à leurs maux, eſtoit le Bapteſme: qu'elle & ſon fils, auoient eſté gueris par ce remede. Ces pauures malades font venir le Pere, luy expoſent leur deſir: Le Pere les inſtruit; elles écoutent, *fides ex auditu*, la Foy entre par leurs oreilles; & leur donne des penſées plus fortes de l'Eternité, que de la ſanté. Eſtant bien diſpoſées, le Pere les Baptize, & le Bapteſme les guerit ſoudainement toutes deux, auec l'eſtonnement de tout le monde. Auſſi-toſt qu'elles furent affranchies des maladies de l'ame & du corps, elles publierent par tout les merueilles de Dieu, combattant ceux qui attaquent noſtre Creance, & qui l'accuſent de tous les maux qui arriuent en leur Païs.

Le diable nous oppoſe encore deux autres ennemis; ſçauoir eſt, les ſonges; comme nous auons deſia remarqué, & l'indiſſolubilité du Mariage. On dit aux hommes qu'ils ſeront mal-heureux s'ils mépriſent leurs ſonges: & aux femmes qu'il n'y a plus de mariages pour elles, ſi [93] elles ſe font Chreſtiennes, pource qu'en quittant vn mechant mary, elles n'en pourront pas prendre vn autre. Dieu ſçaura bien triompher, quand il luy plaira, de tous ces obſtacles.

Le neufiéme de Ianuier, ſur le ſoir, nous fuſmes ſpectateurs de la plus r'affinée ſorcellerie du Païs:

left him on the instant, never to return. He is permanently cured, and, in short, enjoys better health than any of his comrades.

We have witnessed something still more wonderful. This Theotonharason had two Aunts, one of whom was at death's door, while the other was ill [92] with an obstinate fever which defied every remedy. Our Neophyte told them that the true remedy for their ailments was Baptism, which had cured both herself and her son. The poor invalids summoned the Father and declared to him their wish. He instructed them; they listened; *fides ex auditu*— "the Faith entered by their ears," and made them think more of Eternity than of health. Being well prepared, they were Baptized by the Father, and the Baptism immediately cured them both, to the astonishment of all. As soon as they were delivered from their diseases of body and of soul, they proclaimed God's marvels everywhere, combating those who attack our Belief and accuse it of all the ills that occur in their Country.

The devil still opposes us with two other enemies,— namely, dreams, as already noted, and the indissolubility of Marriage. Men are told that they will have ill luck if they disregard their dreams; and women, that there will be no more marriages for them if [93] they become Christians, because then they cannot take another husband when they have left a bad one. God will know well how to overcome all these obstacles when he sees fit.

Toward evening of the ninth of January, we were spectators of the most subtle sorcery of the Country, employed for the cure of a sick woman of our cabin who had long been ailing. The Sorcerer entered

c'eſtoit pour guerir vne malade de noſtre cabanne, qui trainoit depuis long-temps; le Sorcier entre auec vne écaille de Tortuë en ſa main, à demy pleine de petits cailloux; c'eſt dequoy ils ſe ſeruent pour faire leurs inuentions. Il prend place au milieu d'vne douzaine de femmes, qui doiuent l'aider à chaſſer le mal; le voiſinage s'aſſemble pour voir cette ſuperſtition, qui n'eſt autre, ſinon que le Magicien frappant de ſa Tortuë ſur vne natte, & entonnant quelques chanſons, les femmes dancent autour de luy à la cadence de ſon chant & du bruit qu'il fait auec ſa Tortuë: vous les voyez remuër pieds, bras, teſte & tout le corps, auec tant de violence, qu'elles en ſuent à groſſes gouttes, en peu de temps. Au premier branſle le mal ne fut pas encore [94] chaſſé, non plus qu'au ſecond, ny au troiſiéme. Ce qui fit prolonger la dance bien auant dans la nuit, pendant laquelle la malade ne laiſſa pas d'eſtre autant incommodée qu'auparauant.

Le quinziéme, apres auoir Baptizé en noſtre Chapelle vn ieune Huron, nous paſſaſmes vne bonne partie de la matinée à celebrer le ſainct iour du Dimanche, faiſant prier & enſeignant ceux qui venoient, en telle quantité, que noſtre Chapelle fut remplie par ſept fois. Comme nous leur expliquons nos Myſteres, auſſi nous racontent-ils par fois leurs fables. Ils ont vne plaiſante réuerie touchant la production des hommes ſur la terre. Ils diſent qu'vn iour le Maiſtre du Ciel arrachant vn gros arbre, fit vn trou qui repond du Ciel en terre: & qu'vn homme de ce Païs là, s'eſtant mis en colere contre ſa femme, la ietta dans ce trou, & la precipita du Ciel en terre, ſans la bleſſer, quoy qu'elle fut enceinte de deux enfants, garçon & fille. Or c'eſt de ces deux Iumeaux

with a Tortoise-shell in his hand, half full of small pebbles,—such are their instruments of magic. He took a seat in the midst of a dozen women who were to help him in banishing the disease, and the neighbors gathered about to see this superstitious ceremony. All it consists in is, that the Magician strikes the Tortoise-shell against a mat, and intones a song, while the women dance about him, in time with his singing and with the noise of the Tortoise-shell. You see them move their feet, arms, head, and entire body, with such violence that great drops of perspiration soon cover their bodies. At the first trial, the disease was not [94] expelled, or at the second, or at the third; this caused the dance to be prolonged far into the night, while the patient's illness abated not a particle.

On the fifteenth, after Baptizing a young Huron in our Chapel, we spent a good part of the morning in observing the holy Sabbath day, teaching, and directing the prayers of our visitors, who came in such numbers as to fill our Chapel seven times over. As we explain our Mysteries to them, so they at times relate their legends to us. They have an amusing myth touching the creation of mankind on earth. They say that one day the Master of Heaven, plucking up a large tree, made a hole leading from Heaven to earth; and a man of that Country, becoming angry with his wife, threw her into this hole, and so made her fall from Heaven to earth. She was not hurt, however, though she was pregnant with two children, a boy and a girl. Now, by these Twins the earth was peopled.[6] How dark is man's mind when it walks without the torch of the Faith!

que la terre a eſté peuplée. Que l'eſprit de l'homme eſt tenebreux, quand il marche ſans le flambeau de la Foy.

[95] La calomnie que font courir quelques mauuais Hurons, eſt bien plus dangereuſe. Ils diſent que pour nous venger des torts que nous auons receus des Iroquois & des autres Sauuages, nous en voulons mener au Ciel le plus que nous pourrons, pour les brûler & les roſtir auec plaiſir: & que cette vengeance eſt la ſeule recompence que nous pretendons pour toutes les peines, les ſoins, les miſeres & les trauaux que nous prenons à les conuertir. O qu'il eſt vray que les hommes iugent des autres ſelon leur humeur, & ſelon leurs diſpoſitions.

D'autres qui n'ont pas l'eſprit ſi mal fait que de s'arreſter à ces ſottiſes, diſent que la Foy eſt bonne pour les François, à qui le Ciel appartient; mais que pour eux ils n'ont pas de ſi hautes pretentions, & qu'ils ſe contentent apres leur mort, de la demeure de leurs Anceſtres. Il y en a qui ne ſont pas maris d'entendre parler du Ciel, des plaiſirs qu'on y promet à ceux qui croyent; mais ils ne veulent pas qu'on leur parle de la mort, ny de l'Enfer, ny de mépriſer les ſonges, qu'ils reconnoiſſent pour le [96] grand Demon & le grand Genie du Païs, à qui toutes les defferences & tous les ſacrifices ſe rendent, auec vne fidelité qui n'eſt pas croyable, en voicy quelques marques.

Il n'y a pas long-temps qu'vn homme du Bourg d'Oïogoen, vit vne nuit en dormant dix hommes, qui ſe plongeoient en la riuiere gelée, entrant par vn trou fait à la glace, & ſortants par l'autre; à ſon réueil, la premiere choſe qu'il fait, c'eſt de preparer vn grand feſtin, & d'y inuiter dix de ſes amis: Ils y viennent tous; ce n'eſt que ioye, & que réjouïſſances. On y

[95] The calumny circulated by some malicious Hurons is much more dangerous. They say that, in order to take revenge for injuries received from the Iroquois and other Savages, we wish to lead to Heaven as many of them as we can, in order to burn and roast them there at our pleasure; and that this revenge is the sole recompense that we expect in return for all the pains, troubles, hardships, and labors that we undergo in converting them. Oh, how true it is that men judge others according to their own nature and character!

Others, who are not so dull as to be caught by these stupidities, say that the Faith is good for the French, to whom Heaven belongs; but, as for themselves, they have no such high pretensions, and are content, after death, with the abode of their Ancestors. There are some who are not displeased to hear about Heaven, and the pleasures promised to believers; yet they are unwilling to be told of death and Hell, or to be enjoined to set dreams at naught, which to them represent the [96] great Demon and Genius of the Country, to whom all homage is paid, and all sacrifices are rendered, with a fidelity that passes belief. This will be illustrated by what follows.

Not long ago, a man of the Village of Oiogoen saw one night, in his sleep, ten men plunge into the frozen river, entering through a hole made in the ice, and coming out through another. The first thing that he did on waking was to prepare a great feast, to which he invited ten of his friends. They all came; joy and gladness prevailed, with singing, dancing, and every accompaniment of a good feast. "This is well," said the Master of the feast, "you

chante, on y dance, & on y fait toutes les ceremonies d'vn bon banquet. Voila qui va bien, dit le Maiſtre du feſtin, vous me faites plaiſir, mes freres, de témoigner par cette ioye, que vous agreez mon feſtin; mais ce n'eſt pas tout, il faut me faire paroiſtre ſi vous m'aimez. Là-deſſus, il leur raconte ſon ſonge, qui ne les eſtonna pas pourtant: car ſur l'heure meſme, ils ſe preſenterent tous dix à l'executer: On va donc à la riuiere, on perce la glace, & on y fait deux trous éloignez l'vn de [97] l'autre de quinze pas. Les Plongeurs ſe dépoüillent: le premier fraye le chemin aux autres, ſautant dans vn des trous, il ſort heureuſement par l'autre: le ſecond en fait de meſme, & ainſi des autres iuſqu'au dixiéme, qui paya pour tous: car il ne pût s'en tirer, & mourut miſerablement ſous la glace.

Dans le meſme Bourg d'Oïogoen, il ſe fit l'an paſſé vne choſe qui mit bien en peine tous ſes habitans. Vn d'eux auoit ſongé qu'il faiſoit feſtin d'vn homme, il inuite tous les principaux du Païs, pour venir chez luy entendre vne choſe d'importance. Eſtans aſſemblez, il leur dit que c'eſtoit fait de luy, puis qu'il auoit eu vn ſonge, qu'on n'executeroit pas; mais que ſa perte cauſeroit celle de toute la Nation; qu'il falloit s'attendre à vn renuerſement, & à vn debris vniuerſel de la terre. Il s'étend bien au long ſur cette matiere, & puis donne à deuiner ſon ſonge; perſonne n'en approchoit. Il n'y en eut qu'vn, qui ſe doutant bien de la choſe, luy dit, Tu veux faire feſtin d'vn homme, tiens, prend mon frere que voila, ie le met entre tes mains [98] pour eſtre preſentement couppé en morceaux, & mis dans la chaudiere. La frayeur ſaiſit tous les aſſiſtans, excepté celuy qui auoit ſongé: qui repliqua que ſon ſonge demandoit

give me pleasure, my brothers, showing by your joy that you like my entertainment. But it is not all; you must show me whether you love me." Thereupon, he told them his dream, which, however, did not confound them; for, instantly, all ten offered to fulfill it. Accordingly, they went to the river, and pierced the ice, making two holes, [97] fifteen paces apart. The Divers stripped. The first one prepared the way for the others, plunging into one of the holes and coming out successfully at the other. The second did the same, and likewise the rest, until the tenth man's turn came, who paid the penalty for all; he could not find his way out, and perished miserably under the ice.

In the same Village of Oiogoen, there occurred last year an event which caused all the inhabitants much anxiety. One of them, having dreamed that he gave a feast of human flesh, invited all the chief men of the Country to his cabin to hear a matter of importance. When they had assembled, he told them that he was ruined, as he had had a dream impossible of fulfillment; that his ruin would entail that of the whole Nation; and that a universal overthrow and destruction of the earth was to be expected. He enlarged at great length on the subject, and then asked them to guess his dream. All struck wide of the mark, until one man, suspecting the truth, said to him: "Thou wishest to give a feast of human flesh. Here, take my brother; I place him in thy hands [98] to be cut up on the spot, and put into the kettle." All present were seized with fright, except the dreamer, who replied that his dream required a woman. Superstition went so far, that they adorned a girl with all the riches of the Country,—with

vne femme. La ſuperſtition fut iuſques-là, qu'on para vne fille de toutes les richeſſes du Païs, de braſſelets, de colliers, de couronnes, & de tous les ornements ordinaires aux femmes; comme autresfois on paroit les victimes qui deuoient eſtre immolées: & de vray cette pauure innocente, qui ne ſçauoit pas pour quoy on la faiſoit ſi iolie, fut menée au lieu deſtinée pour le ſacrifice. Tout le peuple s'y trouue pour voir ce ſpectacle ſi eſtrange. Les conuiez prennent leur place; l'on fait paroiſtre au milieu du cercle cette victime publique. On la met entre les mains du Sacrificateur, qui eſtoit celuy-là meſme pour qui ſe deuoit faire le ſacrifice. Il la prend: on le regard faire: on porte compaſſion à cette innocente: & lors qu'on penſoit qu'il luy alloit décharger le coup de la mort. Il s'écrie; ie ſuis content, mon ſonge n'en veut pas dauantage. N'eſt-ce pas vne grande charité, [99] d'ouurir les yeux à vn peuple ſi groſſierement abuſé.

Non ſeulement ils croient à leurs ſonges, mais ils font vne feſte particuliere du Demon des ſonges. Cette feſte ſe pourroit appeller la feſte des fous, ou le Carnaual des mauuais Chreſtiens: car le diable y fait quaſi faire la meſme choſe, & à meſme temps. Ils nomment cette feſte HONNONOVARORIA. Les Anciens la vont proclamer par les ruës du Bourg. Nous en viſmes la ceremonie le vingt-deuxiéme de Février de cette année 1656. Auſſi-toſt que cette feſte fut intimée par ces cris publics, on ne voyoit que des hommes, des femmes & des enfants, courir comme des fous, par les ruës & par les cabannes, mais bien d'vne autre façon que ne font les Maſquarades en Europe; la pluſpart ſont preſque tous nuds, & ſemblent eſtre inſenſibles au froid, qui eſt preſque inſupportable à

bracelets, collars, crowns, and all the ornaments used by women,—just as victims of old were decked for immolation; and that poor innocent, not knowing why she was made to look so pretty, was actually led to the place appointed for the sacrifice. All the people attended to witness so strange a spectacle. The guests took their places, and the public victim was led into the middle of the circle. She was delivered to the Sacrificer, who was the very one for whom the sacrifice was to be made. He took her; they watched his actions, and pitied that innocent girl; but, when they thought him about to deal her the death-blow, he cried out: "I am satisfied; my dream requires nothing further." Is it not a great charity [99] to open the eyes of a people so grossly in error?

Not only do they believe in their dreams, but they also hold a special festival to the Demon of dreams. This festival might be called the festival of fools, or the Carnival of wicked Christians; for, in both, the devil plays almost the same part, and at the same season. They call this celebration HONNONOUARORIA, and the Elders announce it through the Village streets. We witnessed the ceremony on the twenty-second of February, of this year, 1656. Immediately upon the announcement of the festival by these public cries, nothing was seen but men, women, and children, running like maniacs through the streets and cabins,—this, however, in a far different manner from that of Masqueraders in Europe, the greater number being nearly naked, and apparently insensible to the cold, which is well-nigh unbearable to those who are most warmly clothed. Some, indeed, give no farther evidence of their folly, than to run

ceux qui ſont les mieux couuerts. Il eſt vray que quelques-vns ne donnẽt point d'autre marque de leur folie, que de courir auſſi demy-nuds par toutes les cabannes; mais d'autres ſont malins: les [100] vns portent de l'eau, ou quelque choſe de pire, & le iettent ſur ceux qu'ils rencontrent. D'autres prennent les tiſons du foyer, les charbons & les cendres, & les éparpillent ça & là, ſans conſiderer ſur qui tout cela peut tomber. D'autres briſent les chaudieres & les plats, & tout le petit meſnage qu'ils trouuent en leur chemin. Il y en a qui vont armez d'eſpées, de bajonnetes, de couſteaux, de haches, de baſtons, & font ſemblant d'en vouloir décharger ſur les premiers venus, & tout cela ſe fait iuſques à ce qu'on ait trouué & executé leur ſonge, en quoy il y a deux choſes bien remarquables.

La premiere eſt, qu'il arriue quelquefois, qu'on n'eſt pas aſſez bon deuin pour rencontrer leurs penſées: car ils ne les propoſent pas clairement; mais par enigmes, par mots couuerts, en chantant, & quelques-fois par geſtes ſeulement; ſi bien qu'on ne trouue pas toujours de bons Oedipes. Et neantmoins ils ne partent point du lieu, qu'on n'ait rencontré leur penſée; & ſi l'on tarde trop, ſi on ne la veut pas deuiner, ou ſi [101] l'on ne peut pas, ils menacent de reduire tout à feu & à cendres: ce qui n'arriue que trop ſouuent, & nous l'auons quaſi experimenté à nos deſpens. Vn de ces inſenſez s'eſtant gliſſé en noſtre cabanne, vouloit à toute force qu'on deuinât ſon ſonge, & qu'on y ſatisfiſt. Or iaçoit que nous euſſions declaré au commencemẽt, que nous n'eſtions pas pour obeïr à ces reſueries: il perſiſta neantmoins pendant vne longue eſpace de temps à crier, à tempeſter & faire le furieux; mais en noſtre abſence:

thus half naked through all the cabins; but others are mischievous. [100] Some carry water, or something worse, and throw it at those whom they meet; others take the firebrands, coals, and ashes from the fire, and scatter them in all directions, without heeding on whom they fall; others break the kettles, dishes, and all the little domestic outfit that they find in their path. Some go about armed with javelins, bayonets, knives, hatchets, and sticks, threatening to strike the first one they meet; and all this continues until each has attained his object and fulfilled his dream. In this connection, two things are worthy of note.

First, it sometimes happens that one is not bright enough to guess their thoughts; for they are not clearly put forth, but are expressed in riddles, phrases of covert meaning, songs, and occasionally in gestures alone. Consequently, a good Œdipus is not always to be found. Yet, they will not leave a place until their thought is divined; and, if they meet with delay, or a disinclination or [101] inability to guess it, they threaten to burn up everything,—a menace which is only too often executed, as we very nearly learned to our own cost. One of these maniacs stole into our cabin, determined that we should guess his dream and satisfy it. Now, we had declared at the outset, that we would not comply with these dreams; yet he persisted for a long time in shouting, storming, and raving—in our absence, however, for we retired to an outlying cabin to avoid the riot. One of our hosts, annoyed by these cries, came to him to learn what he wanted. The madman answered, "I kill a Frenchman; that is my dream, which must be fulfilled at any cost." Our host

car nous nous retiraſmes dans vne cabanne champeſtre pour éuiter tous ces deſordres. Vn de nos hoſtes ennuyé de ces cris, ſe preſente à luy pour ſçauoir ce qu'il pretendoit. Ce furieux repart. Ie tuë vn François: voila mon ſonge, qui doit eſtre executé, quoy qu'il en couſte. Noſtre hoſte luy iette vn habit à la Françoiſe, comme les dépoüilles d'vn homme mort: & à meſme temps ſe mettant luy-meſme en furie, dit qu'il veut vanger la mort du François; que ſa perte ſera ſuiuie de celle de tout le Bourg, qu'il va reduire en cendre, commençant par ſa propre cabanne. [102] Là-deſſus il en chaſſe & parens & amis, & domeſtiques, & tout plein de monde, qui s'eſtoit amaſſé pour voir l'iſſuë de ce tintamarre. Eſtant demeuré ſeul, il ferme les portes, & met le feu par tout. Dans ce meſme inſtant que le monde s'attendoit de voir toute cette cabanne en flamme; Le Pere Chaumonot venant de faire vne action de charité, arriue. Il voit ſortir vne horrible fumée de ſa maiſon d'écorce; on luy dit ce que c'eſt. Il enfonce vne porte: il ſe iette au milieu du feu & de la fumée, retire les tiſons, eteint le feu, fait doucement ſortir ſon hoſte, contre l'attente de toute la populace, qui iamais ne reſiſte à la fureur du Demon des ſonges. Cét homme continuë dans ſa fureur. Il courre les ruës & les cabannes, crie tant qu'il peut qu'il va mettre tout en feu, pour vanger la mort du François. On luy preſente vn chien, pour eſtre la victime de ſa colere, & du Demon de ſa paſſion. Ce n'eſt pas aſſez, dit-il, pour effacer la honte & l'affront qu'on me fait, de vouloir tuër vn François logé en ma maiſon. On luy en preſente vn ſecond. Il s'appaiſe tout [103] à coup, & s'en retourne chez ſoy auſſi froidement, comme ſi rien ne ſe fuſt paſſé.

threw him a French coat, pretending that it had been stripped from a dead man; at the same time, working himself into a frenzy, he declared his determination to avenge the Frenchman's death, saying that his destruction should be followed by that of the whole Village, which he was going to reduce to ashes, beginning with his own cabin. [102] Thereupon, he drove out relatives and friends and servants, and all the crowd which had gathered to witness the outcome of this hubbub. Left alone, he shut the doors, and set the whole place on fire. At the moment when all were expecting to see the entire cabin burst into flames, Father Chaumonot, returning from an errand of charity, arrived on the scene. He saw a fearful smoke issuing from his bark house, and was told the reason. Breaking in a door, he rushed into the midst of the fire and smoke, removed the firebrands, extinguished the fire, and gently forced his host to withdraw,—to the surprise of the entire populace, who never thwart the fury of the Demon of dreams. The man's frenzy, however, did not abate; he ran through the streets and cabins, crying at the top of his voice that he would set everything on fire, in order to avenge the Frenchman's death. A dog was offered him, to become the victim of his wrath and of the Demon of his passion. "That is not enough," he said, "to wipe out the shame and indignity done me in wishing to kill a Frenchman lodged in my house." A second dog was offered him, and he became pacified [103] at once, returning to his cabin as calmly as if nothing had occurred.

Note, if you please, by the way, that, just as he who has captured a prisoner in war, often takes only

Remarquez, s'il vous plaiſt, en paſſant, que comme en leurs guerres, celuy qui a pris vn priſonnier, n'en a ſouuent que les dépoüilles & non pas la vie: De meſme celuy qui a ſongé qu'il doit tuër quelqu'vn, ſe contente bien ſouuent de ſes habits, ſans attenter à ſa perſonne. C'eſt pour cela qu'on donna vn habit de François au ſongeur. Paſſons outre.

Le frere de noſtre hoſte voulut iouër ſon perſonnage, auſſi bien que les autres. Il s'habilla quaſi en Satyre, ſe couurant de paille de bled d'Inde depuis les pieds iuſques à la teſte. Il fait accommoder deux femmes en vrayes Megeres: elles auoient les cheueux épars, la face noire comme du charbon, le corps couuert de deux peaux de Loups, elles eſtoient armées chacune d'vn leuier, ou d'vn gros pieu. Le Satyre les voyãt bien equippées, ſe pourmene par noſtre cabanne, chantant & heurlant à pleine teſte. Il monte en ſuite ſur le toict, il y fait mille tours, criant comme ſi tout [104] eut eſté perdu. Cela fait, il deſcend, s'en va grauement par tout le Bourg, les deux Megeres le precedent, & fracaſſent tout ce qu'elles rencontrent, auec leurs pieux. S'il eſt vray de dire que tous les hommes ont quelque grain de folie, puis que *Stultorum infinitus eſt numerus*; il faut confeſſer que ces peuples en ont chacun plus de demie once. Ce n'eſt pas encore tout.

A peine noſtre Satyre & nos Megeres, s'eſtoient dérobez à nos yeux; que voila vne femme qui ſe iette dans noſtre cabane. Elle eſtoit armée d'vne arquebuſe, qu'elle auoit obtenuë par ſon ſonge. Elle crioit, hurloit, chantoit, diſant qu'elle s'en alloit à la guerre contre la Nation de Chat, qu'elle les combattroit, & qu'elle rameneroit des priſonniers. Se

his apparel, and not his life, so he who has dreamed that he is to kill some one, very often contents himself with his clothes, without assailing his person. For that reason, the dreamer was given a Frenchman's coat. Let us proceed.

Our host's brother, like all the rest, wished to play his part. Dressing himself somewhat like a Satyr, and decking his person from top to toe with the husks of Indian corn,—he had two women disguise themselves as veritable Megeras,—their hair flying, their faces coal-black, their persons clothed with a couple of Wolfskins, and each armed with a handspike or large stake. The Satyr, seeing them well fitted out, marched about our cabin, singing and howling at the top of his voice. Then, climbing to the roof, he went through a thousand antics, with an outcry as if [104] the day of destruction had come. After that, he came down, and proceeded solemnly through the entire Village, the two Megeras walking before him, and striking with their stakes whatever chanced to come under their hands. If it be true that every one has some grain of folly,—since *Stultorum infinitus est numerus*,—then these people must be acknowledged to possess more than half an ounce apiece. But this is not all.

Scarcely had our Satyr and Megeras passed out of our sight, when a woman, armed with an arquebus which she had obtained through her dream, rushed into our cabin. She was shouting, howling, and singing, saying that she was going to war against the Cat Nation, that she would fight them, and bring back some prisoners—with a thousand imprecations and curses on herself, if what she had dreamed should not take place.

donnant mille imprecations, & mille maledictions ſi la choſe n'arriuoit comme elle l'auoit ſongé.

Vn guerrier ſuiuit cette Amazone. Il entra l'arc & les fléches en la main, auec vne baionnette. Il dance, il chante, il crie, il menace: puis tout à coup ſe iette ſur vne femme, qui eſtoit entrée pour [105] voir cette comedie: il luy preſente la baionnette à la gorge: la prend par les cheueux, ſe contente d'en couper quelques-vns, & puis il ſe retire, pour faire place à vn Deuin, qui auoit ſongé qu'il deuineroit tout ce qu'on auroit caché. Il eſtoit habillé ridiculement, tenant en main vne façon de caducée, dont il ſe ſeruoit pour montrer l'endroit où eſtoit la choſe cachée. Il falloit neantmoins que ſon compagnon, qui portoit vne vaſe remply de ie ne ſçay quelle liqueur, en rempliſt ſa bouche, & la iettaſt en ſouffiant, ſur la teſte & ſur le viſage, ſur les mains & ſur le caducée du Deuin, qui ne manquoit point apres cela, de trouuer ce dont il eſtoit queſtion. Ie m'en rapporte.

Vne femme ſuruient, auec vne natte qu'elle tend, & qu'elle prepare, comme ſi elle vouloit prendre du poiſſon. C'eſtoit à dire qu'on luy en deuoit donner, parce qu'elle l'auoit ſongé.

Vne autre met ſeulement à terre vn hoyau. On deuine qu'elle veut qu'on luy donne vn champ, ou vne piece de terre. C'eſt iuſtement ce qu'elle penſoit, [106] Elle ſe contenta de cinq foſſes à planter du bled d'Inde.

On vint apres cela mettre deuant nos yeux vn petit marmouſet; nous le rejettons: on le place deuant d'autres perſonnes, & apres qu'on euſt marmotté quelques paroles, on l'emporta ſans autre ceremonie.

This Amazon was followed by a warrior, who came in carrying his bow and arrows and a bayonet. He danced and sang, shouted, and threatened; and then suddenly rushed at a woman who had entered to [105] view this comedy. He leveled the bayonet at her throat, then seized her by the hair, but was satisfied with cutting off a few locks; after this, he retired, to give place to a Diviner, who had dreamed that he could guess the location of any concealed article. He was ridiculously attired, and bore in his hand a sort of divining-rod, which he used for pointing out the place of concealment. Still, his companion, who carried a vase filled with some kind of liquor, was obliged to take a mouthful and blow it out upon the head, face, hands, and wand of the Diviner, before the latter could find the object in question. I leave the solution of the mystery to the reader.

A woman came in with a mat,[7] which she spread out, and arranged as if she wished to catch some fish; she thus indicated that some must be given her, to satisfy her dream.

Another simply laid a mattock on the ground. It was guessed that she wanted a field or a piece of ground, which was exactly her desire. [106] She was content with five furrows for planting Indian corn.

After that, a little grotesque figure was put in front of us. We rejected it, and it was placed before other persons; after the mumbling of some words, it was carried off without further ceremony.

One of the Village chiefs appeared in wretched attire, and all covered with ashes. Because his dream, which called for two human hearts, was not

Vn des principaux du Bourg parut en tres-pauure équipage. Il eſtoit tout couuert de cendres; & parce qu'on ne deuinoit pas ſon ſonge, qui demandoit deux cœurs humains, il fit prolonger d'vn iour la ceremonie, & ne ceſſa pendant ce temps-là de faire ſes folies. Il entra dans noſtre cabanne, où il y a pluſieurs foyers, ſe met aupres du premier, iette en l'air, & cendres & charbons. Il fait le meſme au deuxiéme & au troiſiéme foyer; mais il ne fit rien au noſtre, par reſpect.

Il y en a qui viennent tout armez, & comme s'ils eſtoient aux priſes auec l'ennemy; ils font les poſtures, les cris, & les chamaillis qui ſe pratiquent entre deux armées qui ſont aux mains.

D'autres marchent en bandes, & font [107] des dances auec des contorſions de corps, qui approchent de celles des poſſedez. Enfin ce ne ſeroit iamais fait, ſi on vouloit rapporter tout ce qu'ils font pendant trois iours & trois nuits que dure cette folie, auec vn tel tintamarre, qu'on ne peut preſque trouuer vn moment pour eſtre en repos. Ce qui n'empeſcha pas pourtant, que les Prieres ne ſe fiſſent à l'ordinaire en noſtre Chapelle, & que Dieu ne fiſt paroiſtre ſon Amour enuers ces pauures peuples, par quelques gueriſons miraculeuſes, accordées en vertu du ſainct Bapteſme, dont nous ne parlons pas icy. Acheuons le diſcours commencé, de l'obeïſſance qu'ils rendent à leurs réueries.

Ce ſeroit vne cruauté, & vne eſpece de meurtre, de ne pas donner à vn homme ce qu'il a ſongé: car ce refus ſeroit capable de le faire mourir: de-là vient qu'il y en a qui ſe voyent dépoüiller de tout ce qu'ils ont, ſans eſpoir d'aucune retribution: Car, quoy que ce ſoit qu'ils donnent, on ne leur rendra iamais rien,

guessed, he caused the ceremony to be protracted one day, never ceasing his foolish actions during that time. Entering our cabin, in which there are several fireplaces, he went to the first, and tossed ashes and coals into the air; he repeated the performance at the second and third, but did nothing at ours, out of respect.

Some come entirely armed, and behave as if they were engaging the enemy. They assume the attitudes, shout the battle-cries, and join in the scramble of two armies in action.

Others march about in companies, and perform [107] dances with contortions of body that resemble those of men possessed. In short, one would never end if he tried to relate all that is done during the three days and three nights in which this nonsense lasts, such a din prevailing the while that scarcely a moment's quiet is to be had. Yet this did not prevent us from holding Prayers as usual in our Chapel, or hinder God from manifesting his Love toward these poor peoples in certain miraculous cures, granted by virtue of holy Baptism. Of them, however, we shall not speak here. Let us finish the account already begun of their obedience to their dreams.

It would be cruelty, nay, murder, not to give a man the subject of his dream; for such a refusal might cause his death. Hence, some see themselves stripped of their all, without any hope of retribution; for, whatever they thus give away will never be restored to them, unless they themselves dream, or pretend to dream, of the same thing. But they are, [108] in general, too scrupulous to employ simulation, which would, in their opinion, cause all sorts

s'ils ne ſongent eux-meſmes, ou s'ils ne feignent auoir ſongé. Mais ils ſont, [108] pour la pluſpart, trop ſcrupuleux, pour vſer de feintiſe, qui ſeroit cauſe, à leur auis, de toutes ſortes de mal-heurs. Il s'en trouue pourtant qui paſſent par deſſus le ſcrupule, & qui s'enrichiſſent par vne belle fiction.

Le Satyre dont nous auons parlé cy-deſſus, voyant qu'on auoit enleué de chez luy quantité de choſes à noſtre occaſion, parce que les grands & les petits ſongeoient aux François: & comme nous ne voulions pas les écouter, luy nous aimant, leur ſatisfaiſoit: mais enfin ſe voulant recompenſer, il ſe mit en l'équipage que nous auons décrit, contrefaiſant non ſeulement le Satyre; mais encore le phantoſme, qu'il feignoit luy eſtre apparu la nuit, & luy auoir commandé d'amaſſer quarante peaux de Caſtors. Ce qu'il fit en cette ſorte. Il ſe mit à crier par les ruës, qu'il n'eſtoit plus homme, qu'il eſtoit deuenu beſte brute. Là-deſſus les Anciens tinrent conſeil, pour faire retourner en ſon premier eſtre vn de leurs Chefs. Ce qui fut fait auſſi-toſt qu'on luy euſt donné ce qu'il deſiroit, & qu'il feignoit auoir ſongé.

[109] Vne pauure femme ne fut pas ſi heureuſe dans ſon ſonge. Elle courrut iour & nuit, & n'atrapa qu'vne maladie. On la veut guerir par les remedes les plus ordinaires du Païs; ce ſont des vomitoires faits de certaines racines infuſées dans de l'eau. On luy en fit tant boire, qu'elle creua ſur l'heure, ſon ventre s'eſtant fendu pour donner paſſage à deux chaudronnées d'eau qu'on luy auoit fait prendre.

Vn ieune homme de noſtre cabanne, en fut quitte pour eſtre bien pouldré. Il ſonge qu'il eſt enfoüy

of misfortunes. Yet there are some who overcome their scruples, and enrich themselves by a shrewd piece of deception.

The Satyr mentioned above found his cabin stripped of many articles, for which we were indirectly responsible; because great and small dreamed of the French, and as we would not listen to their demands, he, being fond of us, satisfied them. But, at length, wishing to reimburse himself, he assumed the garb already described, and impersonated not only a Satyr, but also the phantom which he feigned had appeared to him in the night with an order to collect forty Beaver-skins. This he accomplished in the following manner. He began to shout through the streets that he was no longer a man, but a brute beast; whereupon the Elders held a council for the restoration of one of their Chiefs to his original form. This was effected as soon as he had been given what he wished and pretended to have dreamed about.

[109] A poor woman was less fortunate in her dream, running about day and night, and catching only an illness. They wished to cure her with the commonest remedies of the Country, which are emetics compounded of certain roots steeped in water; but they gave her such a quantity that she died immediately, her stomach bursting to let out two kettlefuls of water that she had been made to take.

A young man of our cabin came off with a good powdering. He dreamed that he was buried in ashes, and, on awaking, was bent on making the illusion a reality. He invited ten of his Friends to a feast for the purpose of fulfilling his dream, and

dans de la cendre. A ſon réueil, il veut que le menſonge ſoit vne verité. Il inuite au feſtin dix de ſes Amis pour executer ſon ſonge. Ils s'acquittent excellemment bien de cette commiſſion. Ils le couurent de cendres depuis les pieds iuſques à la teſte: ils luy en fourent dedans le nez, & dans les oreilles, & par tout. Nous auions auerſion d'vne ceremonie ſi ridicule: & tous les autres la regardoient auec ſilence & auec admiration, comme vn grand myſtere. Ces pauures gens ne ſont-ils pas dignes de compaſſion? Ie voy bien qu'il [110] faudra que quelques-vns de nous autres meurent pour des ſonges. Ie me trompe, ce ſera pour Ieſus-Chriſt. Laiſſons ces badineries, qui feroient vn gros volume, ſi on vouloit tout dire.

Le vingtiéme de ce mois de Ianuier, les Anciens en plein Conſeil, firent preſent au Pere d'vn collier de deux mille grains, pour répondre à celuy que nous auions fait touchant la deliurance du ieune François, qui eſt entre les mains des Oïogoenhronnons; c'eſt pour dire qu'ils ſongent ſerieuſement à la liberté, & qu'ils eſperent que bien-toſt ils parleroient autrement qu'en pourcelaine.

they acquitted themselves most excellently of the commission, covering him with ashes from head to foot, and rubbing them into his nose, ears, and all parts of his body. We were disgusted with such a ridiculous ceremony, which all the rest viewed with silent admiration, as some great mystery. Do not these poor people deserve pity? I see clearly that [110] some of us will have to die for these dreams,—no, I am wrong, for Jesus Christ. Let us drop these buffooneries, which would fill a large volume if one described them all.

On the twentieth of this month of January, the Elders, in full Council, presented the Father with a collar of two thousand beads, in return for one that we had given, requesting the deliverance of the young Frenchman in the hands of the Oiogoenhronnons. Their present indicated a serious intention to liberate him, and their hope that soon they would speak otherwise than through porcelain.

CHAPITRE X.

CEREMONIES POUR LA GUERRE. ET QUELQUES COMBATS.

NOUS viſmes ſur la fin du mois de Ianuier, la Ceremonie qui ſe fait tous les Hyuers, & qui ſert de preparatifs pour la guerre; à laquelle ils s'exhortent [111] les vns les autres en deux façons.

Premierement la chaudiere de guerre, comme ils l'appellent, eſt ſur le feu dés l'Automne, afin que tous les Alliez y puiſſent mettre quelque bon morceau, qui cuiſe tout l'Hyuer: c'eſt à dire, afin qu'ils contribuënt à l'entrepriſe qu'ils premeditent. La chaudiere ayant bien boüilly iuſques au mois de Février, grand nombre de Chaſſeurs de Sonnontouan & d'Oïogoen, s'eſtans icy trouuez, firent le feſtin de guerre, qui dura pluſieurs nuits. Ils chantent, ils danſent, ils font mille grimaces, qui ſeruent de proteſtation publique de ne reculer iamais dans le combat, & de mourir pluſtoſt dans toutes ſortes de tourments, que de lacher le pied. A meſme temps qu'ils font cette proteſtation, ils s'entrejettent des charbons ardens, & de la cendre chaude. Ils s'entrefrappent rudement. Ils ſe brûlent les vns les autres, pour voir ſi quelqu'vn aura peur des feux de l'ennemy. Il faut pour lors tenir bon, & ſe voir roſtir par ſes meilleurs amis, ſans faire paroiſtre aucun ſigne de [112] douleur, autrement on ſe feroit décrier & on paſſeroit pour vn lâche.

CHAPTER X.

CEREMONIES PREPARATORY TO WAR. SOME ENGAGEMENTS.

TOWARD the end of the month of January, we witnessed the Ceremony performed every Winter in preparation for war, to which they incite [111] one another in two ways.

First, the war-kettle, as they call it, is hung over the fire in Autumn, that each of the Allies may put therein some choice bit to cook all Winter; that is, that they may participate in the intended enterprise. When the kettle had boiled until the month of February, many Hunters being present from Sonnontouan and Oiogoen, they held the war-feast, which lasted several nights. They sang, danced, and made countless grimaces, as a public announcement of their determination never to draw back in this fight, and to die in all sorts of torment rather than yield. With this declaration, they threw live coals and hot ashes at one another, exchanged heavy blows, and burned one another, to see if any were likely to fear the enemy's fires. One must bear it all, on this occasion, and submit to be roasted by his best friends, without showing a sign of [112] pain; otherwise, he would be disgraced and branded as a coward.

The Father was invited to put something into the kettle to make it better, and he told them that he intended to do so; then, adapting himself to their

Le Pere fut inuité de mettre quelque choſe dans la chaudiere, pour la rendre meilleure. Il leur dit que c'eſtoit bien ſon deſſein, & s'accommodant à leur façon d'agir; Il les aſſeura que les François mettroient de la poudre ſous cette chaudiere. Ce qui leur pleut fort.

La ſeconde choſe qu'ils font tous les Hyuers, pour s'animer au combat, regarde les drogues neceſſaires pour penſer les bleſſez. Et pour cela tous les Sorciers, ou Iongleurs du Bourg, qui ſont les Medecins du Païs, s'aſſemblent pour donner vne energie à leurs drogues, & pour leur inſpirer par cette ceremonie, toute vne autre force qu'elles n'en tirent de la terre:

Le principal des Sorciers ſe tient au milieu des autres, entourez d'vn grand peuple. Puis éleuant ſa voix, il dit qu'il va communiquer aux drogues, ou aux racines, qu'il tient dans vn ſac, la force de guerir toutes ſortes de playes: & là-dëſſus, [113] il ſe met à chanter à gorge déployée, & les autres Sorciers répondent, & repetent la meſme chanſon, iuſques à tant que la vertu s'infuſe dans ces racines: & pour les éprouuer, il fait deux choſes. La premiere, il ſe ſcarifie les lévres, & en fait ſortir du ſang, qu'il laiſſe écouler ſur ſon menton: puis appliquant à la veuë de tout le monde ſa drogue ſur ſes lévres, il ſucce adroitement le ſang qui coule: & le peuple voyant ce ſang arreſté, fait vne grande acclamation, comme ſi veritablement la drogue auoit ſoudainement guery la playe.

Et pour montrer que ſes remedes ne rendent pas ſeulement la ſanté aux malades, mais qu'ils rendent auſſi la vie aux morts. Il fait ſortir de ſon ſac vn petit Eſcurieux mort, qu'il tient ſecretement attaché par le bout de la queuë. Il le met ſur ſon bras, chacun le voyant mort, il luy applique ſes drogues, puis

ways, he said that the French would put some gunpowder under it, which pleased them greatly.

The other ceremony that they perform every Winter, to gain courage for fighting, regards the drugs used in dressing wounds. For this, all the Village Sorcerers or Jugglers, the Physicians of the Country, assemble, to give strength to their drugs, and, by the ceremony performed, to impart to them a virtue entirely distinct from that derived from the soil.

The chief Sorcerer takes his place in the middle of the group, surrounded by a great crowd. Then, raising his voice, he says that he is about to impart to the drugs or roots in his pouch the power of curing all kinds of wounds. Thereupon, [113] he begins to sing at the top of his voice, the other Sorcerers responding and repeating the same song, until the desired virtue has been infused into the roots. To prove this, he does two things. First, he bites his lips, drawing blood and letting it run down his chin; then, in plain sight of all, he applies his drug to his lips, adroitly sucking up the flowing blood; and the people, seeing the bleeding checked, applaud loudly, as if the drug had indeed quickly cured the wound.

And, to show that his remedies not only restore the sick to health, but also raise the dead to life, he causes to come out of his pouch a little dead Squirrel, which he holds by a cunning attachment to the end of the tail. He places it on his arm; all see that it is dead; then he applies his drugs, and, pulling the string as slyly as possible, he makes it return to his pouch, apparently revived before the spectators' eyes. Producing it again, he makes it move, as the Jugglers of France move their puppets. [114] In

tirant la corde le plus ſubtilement qu'il peut, il le fait r'entrer dans ſon ſac, & paroiſtre reſſuſcité aux yeux des ſpectateurs. Il le produit encore, le fait remuer, comme les Iongleurs de France leurs marionnettes. [114] Il n'y a quaſi perſonne dans cette grande aſſemblée qui ne leue les épaules, & n'admire la vertu des herbes, qui font vn ſi grand miracle. Et en ſuitte de ce grand prodige, le Maiſtre Sorcier s'en va par toutes les ruës, ſuiui d'vne groſſe foule de monde, chantant à gorge déployée, faiſant parade de ſes drogues. Or tout cela ſe fait pour oſter aux ieunes guerriers la crainte d'eſtre bleſſez en guerre: puis qu'ils trouueront vn remede ſi ſouuerain. Ce n'eſt pas dans l'Amerique ſeulement, mais encore en Europe, que les hommes ſemblent prendre plaiſir d'eſtre trompez.

Si ces iongleries ne font impreſſion ſur les eſprits, du moins firent-elles paroiſtre l'an paſſé, vn courage admirable dans le combat qu'ils liurerent à ceux de la Nation de Chat. Voicy la cauſe de cette nouuelle guerre.

that large assembly, there is scarcely a person who does not show his admiration for the virtue of the herbs which work so mighty a miracle. After this great prodigy, the Master Sorcerer parades through all the streets, followed by a great crowd, singing at the top of his voice, and showing off his simples. Now, all this is done to make the young warriors fearless of wounds in battle, since they possess so sovereign a remedy. It is not in America alone that people seem to take pleasure in being deceived, but in Europe also.

If these juggleries do not produce an impression upon the mind, they at least caused an admirable display of courage last year, in the engagement which occurred with the Cat Nation. The reason for that new war follows.

[115] CHAPITRE XI.

L'OCCASION DE LA GUERRE CONTRE LA NATION DE CHAT.

LA Nation de Chat auoit enuoyé trente Ambaſſadeurs à Sonnontouan, pour confirmer la paix, qui eſtoit entre eux; mais il arriua qu'vn Sonnontouahronnon fut tué par vn de la Nation de Chat, par quelque rencontre inopinée. Ce meutre choqua tellement les Sonnontouahronnons, qu'ils mirent à mort les Ambaſſadeurs, qui eſtoient entre leurs mains, excepté cinq qui s'éuaderent. Voila donc la guerre allumée entre ces deux Nations; c'eſtoit à qui feroit plus de priſonniers les vns ſur les autres, pour les brûler. Entr'autres il y eut deux Onnontagehronnons, qui furent pris par ceux de la Nation de Chat, l'vn s'enfuit, & l'autre, homme de conſideration, eſtant mené au païs pour paſſer par le feu, plaida ſi bien ſa cauſe, qu'il fut donné à la [116] ſœur d'vn des trente Ambaſſadeurs mis à mort. Elle n'eſtoit pas pour lors dans le Bourg, on ne laiſſa pas pourtant de couurir cét homme de beaux habits; ce ne ſont que feſtins, & que bonne chere; on l'aſſeure quaſi qu'il ſera r'enuoyé en ſon Païs. Quand celle, à qui il auoit eſté donné, fut de retour, on luy porte nouuelle que ſon frere deffunct va reuiure, & qu'elle ſe prepare à le bien regaler, & à le congedier de bonne grace. Elle tout au contraire, ſe met à pleurer, elle proteſte qu'elle n'eſſuyera iamais ſes larmes, que la mort de ſon frere ne ſoit vangée. Les Anciens luy

[115] CHAPTER XI.

THE CAUSE OF THE WAR AGAINST THE CAT NATION.

THE Cat Nation had sent thirty Ambassadors to Sonnontouan, to confirm the peace between them; but it happened, by some unexpected accident, that a Sonnontouahronnon was killed by a man of the Cat Nation. This murder so incensed the Sonnontouahronnons, that they put to death the Ambassadors in their hands, except five who escaped. Hence, war was kindled between these two Nations, and each strove to capture and burn more prisoners than its opponent. Two Onnontagehronnons, among others, were captured by the men of the Cat Nation; one of them escaped, and the other, a man of rank, was taken home by the enemy to be burnt. But he pleaded his cause so well, that he was given to the [116] sister of one of the thirty Ambassadors who had been put to death. She was absent from the Village at the time; but the prisoner was nevertheless clothed in fine garments, and feasting and good cheer prevailed, the man being all but assured that he would be sent back to his own Country. When she to whom he had been given returned, she was told that her dead brother was to be restored to life, that she must prepare to regale him well, and then to give him a gracious dismissal. She, however, began to weep, and declared that she would never dry her tears until her brother's death was avenged. The Elders showed her the gravity of the

repreſentent l'importance de cette affaire: que c'eſt pour attirer ſur leurs bras vne nouuelle guerre: elle ne deſiſte point pour cela. Enfin on fut contraint de luy liurer ce miſerable, pour en faire à ſa volonté. Il eſtoit encore dans la réjouïſſance du banquet, quand tout cela ſe paſſoit. On le tire du feſtin, & on le mene dans la cabanne de cette cruelle, ſans luy rien dire. A ſon entrée il fut ſurpris, quand on luy enleua ſes habits. Alors il vit bien que c'eſtoit fait de ſa vie. Il s'écria deuant que de mourir, qu'on alloit [117] brûler tout vn peuple en ſa perſonne, & qu'on vangeroit cruellement ſa mort. Ce qui fut vray: car les nouuelles n'en furent pas pluſtoſt portées à Onnontagué, que douze cens hommes bien déterminez ſe mettent promptement en chemin, pour aller prendre raiſon de cét affront.

Nous auons deſia remarqué que la Nation de Chat porte ce nom, pource qu'il ſe trouue en leur Païs, vne grande quantité de Chats ſauuages, fort gros & fort beaux. Cette Contrée eſt fort temperée: on n'y voit pendant l'Hyuer, ny glace, ny neige: & pendant l'Eſté, on y recueille, à ce qu'on dit icy, des bleds & des fruits en abondance, & d'vne groſſeur & bonté extraordinaire.

Nos Guerriers furent pluſtot rendus en ce Païs-là, quoy que fort éloigné d'Onnontagué, qu'ils ne furent apperceus. Ce qui ietta par tout vne ſi grande alarme, qu'on abandonne & Bourgs, & maiſons; à la mercy du Cônquerant: qui apres auoir tout brûlé, ſe met à pourſuiure les fuyarts. Ils eſtoient deux à trois mille combatans, ſans les femmes & les enfants: qui ſe voyants [118] pourſuiuis de prés, ſe reſolurent, apres cinq iours de fuite, de faire vn fort de bois, &

situation, which was likely to involve them in a new war; but she would not yield. Finally, they were compelled to give up the wretched man to her, to do with him as she pleased. All this occurred while he was still joyfully feasting. Without a word, he was taken from the feast and conducted to this cruel woman's cabin. Upon entering, he was surprised at being stripped of his clothes. Then he saw that his life was lost, and he cried out, before dying, that [117] an entire people would be burned in his person, and that his death would be cruelly avenged. His words proved true; for, no sooner had the news reached Onnontagué, than twelve hundred determined men started forth to exact satisfaction for this affront.

We have already observed that the Cat Nation is so called from the large number of Wildcats, of great size and beauty, in their Country.[8] The Climate is temperate, neither ice nor snow being seen in the Winter; while in Summer it is said that grain and fruit are harvested in abundance, and are of unusual size and excellence.

Our Warriors entered that Country, remote though it was from Onnontagué, before they were perceived. Their arrival spread such a panic, that Villages and dwellings were abandoned to the mercy of the Conqueror,—who, after burning everything, started in pursuit of the fugitives. The latter numbered from two to three thousand combatants, besides women and children. Finding themselves [118] closely followed, they resolved, after five days' flight, to build a fort of wood and there await the enemy, who numbered only twelve hundred. Accordingly, they intrenched themselves as well as they could. The

là attendre leurs ennemis, qui n'eſtoient que douze cent. Ils ſe retrancherent donc le mieux qu'ils peurent. L'ennemy fait ſes approches, les deux Chefs les plus conſiderables, veſtus à la Françoiſe, ſe font voir pour les épouuenter, par la nouueauté de cét habit, vn d'eux Baptizé par le Pere le Moine: & fort bien inſtruit, ſollicita doucement les aſſiegez de capituler, autrement que c'eſt fait d'eux s'ils ſouffrent l'attaque. Le Maiſtre de la vie combat pour nous, diſoit-il, vous eſtes perdus ſi vous luy reſiſtez. Quel eſt ce Maiſtre de nos vies, répondent ſuperbement les Aſſiegez? Nous n'en reconnoiſſons point d'autres que nos bras & nos haches. Là-deſſus l'aſſaut ſe donne, on attaque de tous coſtez la palliſſade, qui eſt auſſi bien defenduë qu'attaquée; le combat dure long-temps, & auec grand courage de part & d'autre. Les Aſſiegeants font tous leurs efforts pour enleuer la place par force; mais c'eſt en vain: on en tuë autant qu'il s'en preſente. Ils s'auiſerent de ſe ſeruir de leurs canots, [119] comme de boucliers: ils les portent deuant eux, & à la faueur de cét abry, les voila au pied du retranchement. Mais il faut franchir les grands pieux, ou les arbres dont il eſt baſty. Ils dreſſent leurs meſmes canots, & s'en ſeruent comme d'échelles, pour monter par deſſus cette groſſe paliſſade. Cette hardieſſe eſtonna ſi fort les Aſſiegez, qu'eſtans deſia au bout de leurs munitions de guerre, dont ils n'eſtoient pas bien pourueûs, notamment de poudre, ils ſongerent à la fuite: ce qui cauſa leur ruïne: car les premiers fuyarts ayants eſté tuez pour la pluſpart, le reſte fut inueſty par les Onnontaguehronnons, qui entrerent dans le fort, & y firent vn tel carnage de femmes & d'enfants, qu'on auoit du

enemy drew near, the two head Chiefs showing themselves in French costume, in order to frighten their opponents by the novelty of this attire. One of the two, who had been Baptized by Father le Moine and was very well instructed, gently urged the besieged to capitulate, telling them that they would be destroyed if they allowed an assault. "The Master of life fights for us," said he; "you will be ruined if you resist him." "Who is this Master of our lives?" was the haughty reply of the Besieged. "We acknowledge none but our arms and hatchets." Thereupon, the assault was made and the palisade attacked on all sides; but the defense was as spirited as the attack, and the combat was a long one, great courage being displayed on both sides. The Besieging party made every effort to carry the place by storm, but in vain; they were killed as fast as they advanced. They hit on the plan of using their canoes [119] as shields; and, bearing these before them as protection, they reached the foot of the intrenchment. But it remained to scale the large stakes, or tree-trunks, of which it was built. Again they resorted to their canoes, using them as ladders for surmounting that stanch palisade. Their boldness so astonished the Besieged that, being already at the end of their munitions of war,—with which, especially with powder, they had been but poorly provided,—they resolved to flee. This was their ruin; for, after most of the first fugitives had been killed, the others were surrounded by the Onnontaguehronnons, who entered the fort and there wrought such carnage among the women and children, that blood was knee-deep in certain places. Those who had escaped, wishing to retrieve their honor, after

CHAPITRE XII.

CONSEILS TENUS ENTRE CES PEUPLES. RENCONTRE DE HURONS. EXECUTION D'V[N] PRISONNIER. VISION D'VN SAUUAGE.

LE cinquiéme de Février arriuent à Onnontagué grand nombre de Chaſſeurs de Sonnontouan, & d'Oïogoen. Le Pere les ſalüa par deux preſents de mille grains à chaque Nation: leur diſant qu'ils n'entroient pas ſeulement dans le païs des Onnontaguehronnons: mais auſſi dans le Païs des François, puis que ce n'eſtoit plus qu'vn Peuple: que la ioye de leur arriuée eſtoit cõmune: [121] & qu'il ſouhaitoit qu'Onnontio pût voir de ſi beaux enfants qu'il auoit en ce Pays-là: qu'il en reſſentiroit vn contentement tout particulier: qu'au reſte il eſſuyoit par le preſent qu'il faiſoit en ſon nom, le ſang qui reſtoit encore ſur leurs corps, du dernier combat rendu contre la Nation de Chat. Ils reſpondirent par deux ſemblables preſents: apres quoy, ils ſe diſpoſerent à leur feſtin de guerre. Nous nous retiraſmes, pour les laiſſer faire en liberté toute la ceremonie dont nous auons parlé cy-deſſus.

Le ſeptiéme, les Anciens du Bourg, firent vn preſent à ces nouueaux hoſtes, pour les prier de nous reſpecter, & de ne ſe point choquer de nos façons de faire: de ne point trouuer à redire à nos prieres: & de ſe comporter enuers nous, comme ſont obligez de bons enfants enuers leurs Peres.

CHAPTER XII.

COUNCILS HELD BY THESE TRIBES. MEETING WITH HURONS. EXECUTION OF A PRISONER. A SAVAGE'S VISION.

ON the fifth of February, there came to Onnontagué many Hunters from Sonnontouan and Oiogoen, whom the Father greeted with two presents of a thousand beads to each Nation; telling them that they entered not only the country of the Onnontaguehronnons, but also that of the French, since the two formed but one People. He added that the joy at their coming was general; [121] and he wished that Onnontio could have seen what fine children he had in that Country, for he would be especially pleased with them. He also, with the present offered in his name, wiped away the blood still remaining on their persons from their latest engagement with the Cat Nation. They responded with two similar presents, after which they prepared for their war-feast. We withdrew, to leave them at liberty to carry out fully the ceremony already mentioned.

On the seventh, the Village Elders made a present to these new guests, asking them to pay us respect, and not to take offense at our ways or find fault with our prayers, but to behave toward us as good children are obliged to behave toward their Fathers.

Among these Hunters were many Christian Hu-

Parmy ces Chaſſeurs, il ſe trouua bon nombre de Hurons Chreſtiens, qui donnerent bien de la conſolation au Pere, luy faiſants paroiſtre comme la miſere n'auoit pas éteint la Foy dans leur cœur, [122] & luy aprenant pluſieurs particularitez des reſtes de cette pauure Egliſe Hurõne. Vne bonne femme nommée Gandigoura, eſtant interrogée ſi pendant les ſix ans de ſa captiuité, parmy les perſecuteurs de la Foy, elle l'auoit conſeruée: répondit, qu'elle n'auoit garde d'oublier vne choſe qu'elle tenoit plus pretieuſe que ſa vie. Et ſe ſouuenant que depuis ſon Bapteſme, elle auoit eu le bien de Communier huict fois: cette penſée eſtoit aſſez forte, pour l'empeſcher de tomber dans ſes premieres erreurs, & pour luy conſeruer iuſqu'au dernier ſoûpir, la memoire de ſa Religion.

Vne autre, nommée Gannendio, diſoit, qu'ayant veu maſſacrer ſes enfants, & ayant receu neuf coups de couſteau, par ordre de ceux à qui elle auoit eſté donnée; elle ſe conſoloit dans la penſée du Ciel, où elle penſoit aller auec ſes petits innocens: mais que Dieu luy auoit rendu la vie d'vne façon merueilleuſe.

René Tſondihouannen, diſoit-elle, qui fut tué à la priſe de Rigué, prioit Dieu ſoir & matin, pendant ſon eſclauage: [123] & tous les Samedys, il aduertiſſoit ceux qu'il pouuoit du iour de Dimanche, afin qu'ils le gardaſſent. Il auoit luy-meſme Baptizé deux enfants gemeaux de ſa fille Aatio.

Cette meſme Aatio montra bien que la Foy eſtoit profondement grauée dans ſon cœur, puis qu'elle ne chancela iamais au milieu des plus grandes trauerſes, qui la pouuoient ébranler. Au contraire, quoy que chaque iour luy fuſt vn iour funeſte, elle ne laiſſoit pas de le conſacrer à Dieu par ſes prieres, qu'elle

rons, who greatly cheered the Father by showing him that disaster had not extinguished the Faith in their hearts, [122] and by giving him some account of the remains of that poor Huron Church. A good woman named Gandigoura, when asked whether, during her six years' captivity among the persecutors of the Faith, she had kept her religion, answered that she was careful not to forget a thing which she held dearer than life. The consciousness that, since her Baptism, she had eight times enjoyed the privilege of receiving Communion, was sufficient to keep her from falling into her former sins, and to preserve her, to the last moment, in the remembrance of her Religion.

Another woman, named Gannendio, said that, after seeing her children slain, and herself receiving nine knife-wounds, by order of those to whom she had been given, she consoled herself with thoughts of Heaven, whither she expected to go with her little innocents; but that God had miraculously restored her to life.

René Tsondihouannen, she said, who was killed at the taking of Rigué, prayed to God morning and evening during his captivity, [123] and every Saturday reminded those whom he could of the approaching Sunday, in order that they might observe the day. He himself had Baptized his sister Aatio's twin children.

This same Aatio showed that the Faith was deeply graven on her heart, as she never wavered amid the severest trials that could assail her. On the contrary, although each day was for her a fatal day, she failed not to consecrate it to God by her prayers, in which she always persevered with a constancy worthy

continua touſiours auec vne conſtance d'vne Machabée vrayement Chreſtienne. Son fils nommé Tehannonrakouan, ayant eſté tué par les Andaſtoguerronnons, il ne luy reſtoit que ſes deux gemeaux dans ſa captiuité; qu'elle porta long-temps ſur ſon dos, ſuiuant les Vainqueurs, ſe conſolant auec cette pretieuſe charge, qui eſtoit les ſeules reliques du debris de ſa grande famille. Mais comme ce doux fardeau l'empeſchoit de marcher auſſi viſte que ſes conducteurs deſiroient; ils maſſacrerent ces deux pauures innocens à la veuë de leur [124] mere, qui ne laiſſoit pas de prendre patience, & de ſe preparer à dauãtage. De vray, vn mal de genoüil luy eſtant ſuruenu, le fit enfler ſi fort, qu'à peine pouuoit-elle ſe trainer. Ces cruels Barbares ne voulurent pas luy faire la grace de la deliurer de ce monde par vn coup de hache: mais ils la firent paſſer par le feu.

L'onziéme de Février, arriua vn Deputé de la part d'Onneiout, pour traiter des affaires communes du païs. Il dit au Pere entr'autres choſes, que la paix entre les François & les Anniehronnons eſtoit ſtable, & ſi bien cimentée, qu'il n'y auoit rien à craindre de part ny d'autre. Mais ie ne voudrois pas m'y beaucoup fier.

Il fit tenir conſeil, & les Deputez des autres Nations s'eſtant aſſemblez auec les Anciens du Bourg, le Pere fut inuité de venir prendre place, pour ſçauoir quelle eſtoit la commiſſion de ce Deputé. Il y va, & s'adreſſant à ceux qui venoiẽt de la part d'Onneïout, & d Oïogoen, Il leur dit qu'il eſtoit bien-aiſe de les voir, & qu'il les exhortoit à l'vnion & à ne point preſter l'oreille aux médiſances [125] des enuieux. La concluſion du diſcours, fut vn preſent de mille grains à chaque Nation.

of a Christian Maccabee. Her son, Tehannonrakouan, having been killed by the Andastogueronnons, there remained to her in her captivity only her twins, whom she carried on her back a long time, following the Victors and cheering herself with this precious burden, the sole relics left from the destruction of her large family. But, as this dear burden prevented her from making such rapid progress as her conductors desired, they murdered the two poor innocents before their mother's eyes. [124] She never lost patience, but prepared herself for further misfortune. And indeed, her knee becoming diseased, and so badly swollen that she could scarcely drag herself along, those cruel Barbarians, unwilling to grant her a speedy deliverance from the pains of this world by a hatchet-stroke, caused her to be burned to death.

On the eleventh of February, a Deputy from Onneiout came to treat of the general affairs of the country. He told the Father, among other things, that the peace between the French and the Anniehronnons was a permanent one, and so well compacted that there was nothing to fear on either side. But I would not place much confidence in it.

He caused a council to be held, and, when the Deputies of the other Nations had assembled, with the Elders of the Village, the Father was invited to attend, for the sake of learning this Deputy's errand. He went, and, addressing the representatives of Onneiout and Oiogoen, he told them that he was glad to see them, enjoined union upon them, and begged them not to give ear to the slanders [125] of the envious. His speech ended with a present of a thousand beads to each Nation.

Le Deputé d'Onnejout s'eſtant leué, parut auec vn beau collier à la main, de deux mille grains, qu'il preſenta au Pere, pour eſſuyer le ſang reſpandu par les Anniehronnons, depuis le premier pourparler de paix: Il en donna vn autre ſemblable, pour le remercier de ce qu'il les auoit pris pour enfants, & pour compatriotes; l'exhortãt d'eſtre vray Pere, non ſeulement de parole; mais d'effet, comme on s'y attendoit bien. Le troiſiéme preſent fut pour encourager le Pere dans l'entrepriſe que luy & Agochiendaguesé auoient ſi heureuſement commencé, & preſqu'acheué. En ſuite pour témoigner ſa ioye d'eſtre adopté par Onnontio; il chanta, & fit chanter ſes compagnons. La chanſon finie, il parla vne grande demy-heure, declarant ſes ſentiments ſur ſon adoption, nommant tous les parents qu'il auoit, & à Kebec, & aux trois Riuieres, & à Montreal. Iamais Farceur ne fit mieux ſon perſonnage que cét homme, ſur tout quand il ſe [126] mit à entretenir la compagnie pendant plus de deux heures, ſur les proüeſſes de ceux de ſa Nation, repreſentant par geſtes & par paroles, les combats, les attaques, les faits, les victoires, les déroutes, les morts, les viuants, plus agreablement & plus naïfuement, qu'on ne peut s'imaginer.

Sur le ſoir du meſme iour, arriuerent trois Soldats de ce Bourg, qui portoient trois cheuelures, priſes ſur quelques peuples d'autre langue que celle de ces Contrées, & d'vn païs fort eloigné d'icy. Ils amenoient auſſi deux ieunes hommes de la Nation de Chat; bien faits, bien couuerts, puiſſants, & de l'aage de vingt à trente ans. Soit que les Onnontaguehronnons ne les euſſent pas pris de bonne guerre: ſoit qu'ils ſe fuſſent eux-meſme rendus dans le deſeſpoir de

The Deputy from Onneiout rose, and brought forward a handsome collar of two thousand beads, which he presented to the Father, to wipe away the blood shed by the Anniehronnons since the first negotiations for peace. He gave him another, a similar one, to thank him for adopting them as his children and compatriots, exhorting him to be a veritable Father, not only in word, but also in reality, as indeed he was expected to be. The third present was to encourage him in the enterprise, which he and Agochiendaguesé had so happily begun and nearly completed. Then, to attest his joy at being adopted by Onnontio, he sang, and made his companions sing. That done, he spoke for a full half-hour, declaring his sentiments upon his adoption, and naming all the relatives he had at Kebec, at three Rivers, and at Montreal. Never Actor played his part better than this man did, especially when he [126] undertook to entertain the company for more than two hours with his Countrymen's deeds of prowess, portraying, by voice and gesture, battles, assaults, exploits, victories, defeats, the dead, the living,—and all with a grace and simplicity beyond conception.

Toward evening of the same day, three Soldiers of this Village arrived with three scalps, taken from some people of another language than that of these Regions, and of a country far distant from here. They also brought home two young men of the Cat Nation, well formed, well dressed, strong, and between twenty and thirty years of age. Whether because the Onnontaguehronnons had not taken them in regular warfare, or because they, in despair of escaping, had given themselves up voluntarily, they

pouuoir éuader, Ils ne croyoient pas deuoir eſtre traitez en captifs: & de vray, eſtant arriuez, on les place dans deux familles des plus honorables, pour tenir la place de deux deffuncts. Le plus ieune & le mieux fait, Neveu de l'autre, fut donné au plus grand guerrier du Pays, nommé [127] Aharihon; Capitaine fameux pour ſes exploits de guerre: mais auſſi ſuperbe, & ſanguinaire que genereux, comme il va faire paroiſtre.

Vn de ſes freres ayant eſté tué depuis peu par la Nation de Chat, on le remplaça par ce nouueau adopté. Ce cruel faiſoit tant d'eſtat de ſon frere, qu'il luy auoit deſia ſacrifié quarante hommes, qu'il auoit fait paſſer par le feu, ne croyant pas qu'il y euſt perſonne qui pût dignement tenir ſa place. Ce ieune homme luy ayant donc eſté donné pour ce meſme ſuiet: il luy donne quatre chiens, pour en faire le feſtin de ſon adoption. Au milieu du banquet, lors qu'il eſtoit en ioye, & qu'il chantoit pour diuertiſſement des conuiez, Aharihon ſe leue, & dit à la compagnie, qu'il faut que celuy-là expie encore la mort de ſon frere. Ce pauure garçon eſt bien eſtonné à cette parole: il regarde du coſté de la porte pour éuader; mais il eſt arreſté par deux hommes, qui ont commiſſion de le brûler. Le quatorziéme iour de Février, ils commencerent le ſoir par les pieds, qu'on deuoit roſtir [128] à petit feu iuſqu'à la ceinture, pendant la pluſpart de la nuit: & apres minuit, on luy deuoit laiſſer reprendre ſes forces, & vn peu de repos iuſqu'au point du iour, qu'on deuoit acheuer cette funeſte tragedie. Ce pauure homme eſtant dans les tourmens, faiſoit retentir ſes cris & ſes gemiſſements par tout le Bourg: c'étoit vne choſe épouuentable, de

thought that they ought not to be treated as captives; and, indeed, upon their arrival, they were assigned to two of the most honorable families, to take the place of two deceased members. The younger and handsomer one, a Nephew of the other, was given to the greatest warrior of the Country, named [127] Aharihon, a Captain famous for his warlike exploits, but as arrogant and bloodthirsty as he is brave, as will presently appear.

One of his brothers having been recently killed by the Cat Nation, he was replaced by this newly-adopted man. The cruel Captain held his brother in such high esteem that he had already made him a sacrifice of forty men,—causing them to be burned, since he did not believe that there was any one worthy to occupy his place. When, accordingly, this young man was given him as a substitute for the deceased, he presented to him four dogs, upon which to hold his feast of adoption. In the middle of the feast, while he was rejoicing and singing to entertain the guests, Aharihon arose, and told the company that this man too must die in atonement for his brother's death. The poor lad was astounded at this, and turned toward the door to make his escape, but was stopped by two men who had orders to burn him. On the fourteenth of February, in the evening, they began with his feet, intending to roast him, [128] at a slow fire, as far up as the waist, during the greater part of the night. After midnight, they were to let him rally his strength and sleep a little until daybreak, when they were to finish this fatal tragedy. In his torture, the poor man made the whole Village resound with his cries and groans. It was fearful to hear him shrieking in the dead of

l'entendre hurler pendant l'horreur de la nuit: il iettoit de groſſes larmes, contre la couſtume des autres, qui font gloire de ſe voir brûler membre apres membre, & ſans parler que pour chanter: mais comme cettuy-cy ne s'attendoit pas à la mort, il pleuroit & crioit d'vne façon, qui touchoit meſme ces Barbares: ce qui fit que l'vn des parents d'Aharihon, emû de compaſſion, fut pour mettre fin à ſes tourmens, en luy donnant vn coup de couſteau dans le ſein. C'euſt eſté vn coup de grace, s'il eut eſté mortel: cela fut pourtant cauſe, qu'on continua de le brûler ſans s'arreſter, en ſorte qu'il finit ſes peines auec ſa vie auant le iour.

Le dix-ſeptiéme, trois mille grains de pourcelaine, ayants eſté perdus, on [129] conſulte le Deuin, qui ſe maſque le viſage, & ſe cache les yeux, pour voir plus clair, à ce qu'on dit. Il court par les ruës ſuiuy de la populace: & apres auoir bien couru, il va droit au pied d'vn arbre, où il trouue deux mille grains; il retint le troiſiéme millier pour ſe payer de ſes peines; Ce ne ſont là-deſſus qu'acclamations: c'eſt à qui luy propoſera plus d'enigmes pendant qu'il eſt en chaleur.

Le vingt-quatriéme, lors qu'on celebroit l'Honnaouaroria, dont nous auons parlé cy-deſſus à propos des ſonges, arriuerent trois Soldats, qui retournoient de la guerre contre la Nation de Chat: pour laquelle ils eſtoient partis il y auoit plus d'vn an. Vn d'eux dit à ſon arriuée qu'il auoit vne choſe de tres-grande importance à communiquer aux Anciens. Eſtant aſſemblez, il leur raconte qu'étant à chercher l'ennemy, il fit rencontre d'vne Tortuë, d'vne groſſeur incroyable; & quelque temps apres, il vit vn Demon en forme d'vn petit Nain, qu'ils diſent s'eſtre deſia

night. He shed great tears, contrary to the usual custom, the victim commonly glorying to be burned limb by limb, and opening his lips only to sing; but, as this one had not expected death, he wept and cried in a way that touched even these Barbarians. One of Aharihon's relatives was so moved with pity, that he advised ending the sufferer's torments by plunging a knife into his breast — which would have been a deed of mercy, had the stab been mortal. However, they were induced to continue the burning without interruption, so that before day he ended both his sufferings and his life.

On the seventeenth, three thousand porcelain beads having been lost, [129] the Soothsayer was consulted. Covering his face and blindfolding his eyes,— in order to see more clearly, as was said,— he ran about through the streets, the people following. After he had run for a considerable time, he went straight to the foot of a tree, where he found two thousand beads — the third thousand being retained by him to pay for his trouble. Thereupon followed great applause, and an emulous propounding of riddles while he was in heat.

On the twenty-fourth, while the Honnaouaroria — of which we spoke above, in connection with dreams — was being held, there arrived three Warriors, returning, after more than a year's absence, from the war against the Cat Nation. One of them announced, on his arrival, that he had a matter of very great importance to communicate to the Elders. These having assembled, he told them that, while seeking the enemy, he met a Tortoise of incredible size; and, some time after, he saw a Demon in the guise of a little Dwarf, who is said to have already appeared to

apparu à quelques autres: ils l'appellent Taronhiaouagui, qui ſignifie celuy qui tient le [130] Ciel. Ce Nain, ou ce Demon, parla en ces termes. C'eſt moy qui tient le Ciel, & qui a ſoin de la terre; c'eſt moy qui conſerue les hommes, & qui donne les victoires aux combattans; c'eſt moy qui vous ay rendus les maiſtres de la terre & les conquerants de tant de Nations; c'eſt moy qui vous ay fait eſtre victorieux des Hurons, de la Nation du Petun, des Ahondihronnons, des Atiraguenrek, des Atiaonrek, des Takoulguehronnons, des Gentaguetehronnons. Enfin c'eſt moy qui vous ay fait ce que vous eſtes; ſi vous voulez que ie vous continuë ma protection, écoutez ma parole, & executez mes ordres.

Premierement, vous trouuerez trois François dans voſtre Bourg, lors quë vous y arriuerez. Secondement, vous y entrerez lors qu'on fera l'Honnaouaroria. Tiercement, apres voſtre arriuée, qu'on me faſſe vn ſacrifice de dix chiens: de dix grains de pourcelaine par chaque cabanne; d'vn collier large de dix rangs; de quatre meſures de graine de tourneſol, & autant de febves; Et pour toy, qu'on te donne deux femmes mariées, [131] qui ſeront à ta diſpoſition pendant cinq iours. Si tout cela ne s'execute de point en point, ie mets ta Nation en proye à toutes ſortes de malheurs. Et apres que tout ſera fait, ie te declareray mes ordres pour l'aduenir. Cela dit, le Nain diſparut. Cét homme raconta auſſi-toſt ſa viſion à ſes compagnons, qui en virent, à leur dire, vne preuue dés le iour meſme: car vn Cerf s'eſtant trouué à leur rencontre, il l'appella de loin, & luy commanda de venir à luy. Le Cerf obeït, s'aproche, & vient receuoir le coup de la mort de noſtre Viſionnaire. Quoy

others. They call him Taronhiaouagui, which means "he who holds up the [130] Sky."[9] This Dwarf or Demon spoke as follows: "I am he who holds up the Sky, and the guardian of the earth; I preserve men, and give victories to warriors. I have made you masters of the earth and victors over so many Nations; I made you conquer the Hurons, the Tobacco Nation, the Ahondihronnons, Atiraguenrek, Atiaonrek, Takoulguehronnons, and Gentaguetehronnons; in short, I have made you what you are; and, if you wish me to continue my protection over you, hear my words, and execute my orders.

"First, you will find three Frenchmen in your Village when you arrive there. Secondly, you will enter during the celebration of the Honnaouaroria. Thirdly, after your arrival, let there be sacrificed to me ten dogs, ten porcelain beads from each cabin, a collar ten rows wide, four measures of sunflower seed, and as many of beans. And, as for thee, let two married women be given thee, [131] to be at thy disposal for five days. If that be not executed item by item I will make thy Nation a prey to all sorts of disasters; and, after it is all done, I will declare to thee my orders for the future." So saying, the Dwarf vanished. This vision the man immediately related to his companions, who witnessed, as they affirmed, its verification that very day. Seeing by chance a Stag, he called it from a distance, and bade it come to him. The Stag obeyed, approaching and coming up to receive its deathstroke from our Visionary. Though the whole story was probably only a fiction of these three Warriors, who invented the dream to cover their shame at

que tout cela ne ſoit probablement qu'vne fiction de ces trois Soldats, qui ont inuenté cette reſuerie, pour couurir leur honte, de retourner ſi long-temps apres leur depart, ſans auoir rien fait: Il eſt neantmoins certain, que cét homme eſt autant defait, paſle & abatu, comme s'il auoit parlé au Diable: il crache le ſang, & il eſt ſi défiguré, qu'on n'oſeroit quaſi le regarder en face. Les Anciens n'ont pas manqué de faire le ſacrifice ordonné, tant ils ſont [132] prompts à obeïr à tout ce qui approche du ſonge.

returning empty-handed after so long an absence, still it is certain that the man was as wasted, pale, and depressed, as if he had spoken with the Devil. He spat blood, and was so disfigured that one scarcely dared to look him in the face. The Elders did not fail to offer the sacrifice as commanded, so [132] prompt are they to obey whatever resembles a dream.

CHAPITRE XIII.

DEPART DU PERE CLAUDE D'ABLON D'ONNONTAGUÉ, POUR RETOURNER À KEBEK.

NOUS eſtions bien en peine, comment nous pourrions faire ſçauoir à Kebek, l'eſtat où eſtoient icy les affaires, & combien paſſionnement ces peuples deſirent que noſtre établiſſement ſe faſſe au pluſtoſt. Ils le firent paroiſtre pour la derniere fois, en vn celebre Conſeil, tenu le vingt-neufiéme Février, où, entr'autres choſes, ils dirent au Pere, qu'il falloit ioüer de ſon reſte à ce coup; qu'il y auoit plus de trois ans qu'ils eſtoient ſur l'attente de la venuë des François; qu'on les remettoit toûjours d'année en année; qu'ils ſe laſſoient enfin de tant de remiſes, & que ſi la choſe ne ſe faiſoit à preſent, il n'y falloit [133] plus ſonger; qu'on vouloit rompre tout à fait, puis qu'on vſoit de tant de delay. Ils adiouſterent de plus, qu'ils ſçauoient bien, que ce n'eſtoit pas le commerce qui nous faiſoit venir chez eux; mais ſeulement la Foy, que nous leur voulions publier. Que ne venez-vous donc au pluſtoſt, diſoient-ils, puis que vous voyez tout noſtre Bourg l'embraſſer? On n'a point ceſſé tout cét Hyuer d'aller en foulle dans la Chapelle, pour prier & pour ſe faire inſtruire. Vous auez eſté tres-bien accueillis dans toutes les Cabannes, quand vous y auez eſté pour enſeigner: vous ne pouuez douter de nos volõtez, puis que nous vous auons fait vn preſent ſi ſolemnel, auec des proteſtations ſi publiques, que nous ſommes Croyants. Ils

CHAPTER XIII.

FATHER CLAUDE D'ABLON'S DEPARTURE FROM ONNONTAGUÉ TO RETURN TO KEBEK.

WE were much perplexed how to inform those at Kebek of the state of affairs here, and of this people's passionate desire for our speedy settlement among them. They made their wishes known for the last time in a notable Council, held on the twenty-ninth of February,— when among other things, they told the Father that he must employ his last resources to this end. They said that they had been awaiting the coming of the French for more than three years, but had always been put off from year to year, until at last they were tired of so many postponements; and, if the affair were not settled now, it was needless [133] to think any more about it, for they would break with us entirely, in view of the continued delay. They added further that they knew well that it was not trade which brought us to their country, but solely the Faith, which we wished to make known to them. "Why do you not come at once," they asked, "since you see our whole Village embracing it? All this Winter the Chapel has been crowded, for prayers and instruction; you have been very well received in all the Cabins, when you visited them to teach the inmates; and you cannot doubt our wishes after receiving so solemn a present from us, with such public protestations that we are Believers." Much else they added,

adiouſterent quantité d'autres choſes, pour declarer leurs ſentiments ſur ce ſujet: En quoy certes, la Prouidence de Dieu eſt tout à fait admirable, de diſpoſer de la ſorte des Peuples à le rechercher, qui eſtoient il y a peu de temps les plus grands perſecuteurs de ſon Egliſe: Et ce qui paroiſt inconceuable, ces bonnes gens qui font [134] tant d'inſtance pour nous auoir, ne ſçauent pas comment cela ſe fait, & d'où leur vient ce grand deſir quaſi malgré eux. Ils preſſent noſtre établiſſement en leur Païs, & ſe plaignent les vns des autres, de ce qu'ils nous font venir. Les Anciens diſent qu'ils ne peuuent pas s'oppoſer à la ieuneſſe, qui demande des François: La Ieuneſſe dit, que les Anciens veulent à cette fois ruïner tout leur païs en nous y appellant: & auec tout cela, & ceux-cy & ceux-là, ne ceſſent de faire inſtance ſur inſtance, & de nous menacer d'eſtre nos ennemis, ſi nous ne ſommes au pluſtoſt leurs Compatriotes.

C'eſt ce qui nous faiſoit rechercher toutes les voyes poſſibles, pour faire ſçauoir leurs diſpoſitions à Kebec, & pour haſter la venuë des François, de peur de perdre vne ſi belle occaſion. Perſonne apres tout, ne vouloit entreprendre de remener quelqu'vn de nous à Kebec; de peur de laiſſer paſſer la ſaiſon de ſe fournir de Caſtors, & les prouiſions de toute leur année: car nous eſtions au temps, que toute la Ieuneſſe [135] partoit pour la chaſſe. Nous eſtions dans le deſeſpoir de pouuoir faire le voyage, quoy qu'il fuſt abſolument neceſſaire pour noſtre établiſſement. Il y auoit deſia plus de deux mois, que nous vſions de toutes ſortes de machines pour en venir là; mais en vain. Enfin nous nous aduiſaſmes de faire vne neufuaine à ſainct Iean Baptiſte, Patron de cette Miſſion, diſants neuf Meſſes, pour obtenir du iour en

to declare their sentiments in the matter,—wherein, in truth, God's Providence appears most wonderful, in causing himself to be sought by People who were but recently the bitterest persecutors of his Church. Moreover,—a thing apparently inconceivable,—these good people, who [134] so strongly urge us to come, know not the reason of this, or whence arises, almost in spite of themselves, this strong desire of theirs. They urge on our settlement in their Country, and reproach one another for not making us come. The Elders say that they cannot resist the young men's desire for the French; the Young men say that the Elders are bent on ruining the whole country, this time, by calling us into it; and yet, neither the former nor the latter cease to press the matter vehemently, and to threaten us with their enmity unless we speedily become their Compatriots.

Therefore, fearing to lose so favorable an opportunity, we sought every possible way to send word to Kebek of their state of mind, and to hasten the coming of the French. But no one would undertake to conduct one of us to Kebec, fearing to let slip the season for securing Beavers and a whole year's supplies; for just then all the Young men [135] were departing for the chase. We despaired of being able to make the journey, although it was absolutely necessary for our settlement. For more than two months we had been using all sorts of expedients to gain our end, but in vain. At last, it occurred to us to make a novena to saint John the Baptist, Patron of this Mission; and we said nine Masses, to gain light upon a matter in which we were beset with utter darkness. And lo! contrary to our expectation and to all human probability, without knowing how

vne affaire où nous ne voyons goutte. Et voila, que contre noſtre attente, & contre toute apparence humaine, ſans ſçauoir comment cela s'eſt fait, ny par qui; immediatement apres la neufiéme Meſſe; ie pars d'Onnontagué, accompagné de deux ieunes hommes des plus conſiderables du Bourg, & de quelques autres: à qui, ſans doute, ſainct Iean inſpira l'entrepriſe de ce voyage: auſſi le Chef de l'eſcorte ſe nommoit Iean Baptiſte; c'eſt le premier Baptizé des Iroquois en pleine ſanté.

Ce fut ſur les neuf heures du ſecond iour de Mars, apres auoir celebré la ſaincte Meſſe, & dit mon adieu au Pays, [136] par le Bapteſme d'vn enfant, à qui ie le conferay, auant mon depart. Nous fiſmes cinq lieuës pour cette premiere iournée, d'vn temps de printemps pluſtoſt que d'hyuer, il ſe changea bientoſt, & la pluie nous obligea de paſſer vn iour & deux nuits, au milieu d'vn bois, dans vne maiſon ſans portes, ſans feneſtres & ſans murailles.

Le quatriéme de Mars, apres ſix petites lieuës, nous giſtons au bord du lac, qui ſe termine à Tirhiroguen. Cette iournée fut rude, ayant preſque toujours eu, ou la neige, ou l'eau iuſqu'au genoux. Nous paſſons encore vn iour & deux nuits en ce ſecond giſte: car le Lac que nous penſions trauerſer ſur la glace, commençoit à ſe dégeler: mais nous reſſentions bien, par le froid de la ſeconde nuit, que le paſſage ſeroit libre, & le pont ſolide.

En effet, nous fiſmes ſur la glace vne grande lieuë & demie; apres quoy, c'étoit vn plaiſir de marcher mollement ſur la nege; il nous fallut pourtant mettre bien auant dans l'eau, pour paſſer vne petite Riuiere, qui auoit reſiſté à la violence du froid.

[137] Le ſeptieme de Mars, apres vn leger repos

or by whom it was effected, immediately after the ninth Mass I left Onnontagué, accompanied by two of the Village's leading young men and by several others,—whom saint John undoubtedly prompted to undertake this journey. Moreover, the Leader of the escort was named Jean Baptiste, and was the first of the Iroquois Baptized in perfect health.

Toward nine o'clock on the second day of March, after celebrating holy Mass and bidding farewell to the Country [136] by attending to the Baptism of a child, upon whom I conferred this sacrament before departing, we started. On the first day we advanced five leagues, in spring rather than winter weather; but it soon changed, and we were forced by rain to spend a day and two nights in the woods, in a house without doors, without windows, and without walls.

On the fourth of March, after proceeding six short leagues, we camped on the shore of the lake which ends at Tirhiroguen. This was a hard day's journey, through almost uninterrupted snow or water up to our knees. Again a day and two nights were passed in this second halting-place, as the Lake, which we purposed to cross on the ice, was beginning to thaw; but the cold of the second night convinced us that the passage would be free and the bridge firm.

We did, indeed, accomplish a long league and a half on the ice, after which it was a pleasure to walk over the soft snow; we were, however, forced to wade in deep water to cross a small River that had withstood the heavy frost.

[137] On the seventh of March, after a light meal, we started in the morning and walked until evening

[*sc.* repas], nous partons le matin, & marchant iuſqu'au ſoir ſans rien prendre: Nous ne peuſmes arriuer à Oeiatonnehengué, que le lendemain vn peu auant midy. Nous eſperions nous pouuoir embarquer ſur le grand Lac: mais quoy qu'il ne fuſt pas gelé, tous les bords eſtoient tellement occupez de monceaux de neges, & de gros glaçons, qu'il ne faiſoit pas bon s'en approcher. Nous fiſmes donc deux petites lieuës ſur le beau ſable: & apres auoir donné la chaſſe à vn nombre incroyable d'Outardes, qui font là leur retraite pendant l'Hyuer, en vn petit mareſcage, nous y faiſons la noſtre pour cette nuit.

Le neufiéme iour nous fut aſſez fâcheux. Nous marchâmes ſur vn Eſtang glacé; mais touſiours le pied en l'eau, à cauſe que la pluye, qui eſtoit tombée le matin, n'eſtoit pas encore gelée. Nous vinſmes enfin ſur vn beau ſable, ſur les riues du grand Lac: mais nous fuſmes arreſtez par vne Riuiere profonde, dont la glace n'eſtoit pas aſſez forte pour nous porter. On cherche toutes ſortes [138] de moyens pour la paſſer: & comme on n'en trouuoit point, mes gens font alte pour deliberer de ce qu'on deuoit faire. Ils paſſent plus de trois heures à trembler de froid, pluſtoſt qu'à conſulter. Vous pouuez croire que i'en auois auſſi ma part. Le reſultat fut de retourner ſur vne partie de nos pas, pour chercher vn endroit propre pour paſſer la nuit. Nous trauerſons donc vn autre Lac, auec la meſme incommodité que le matin; mais auec cette difference, que nous fuſmes accompagnez d'vne groſſe pluye, qui enfin nous contraignit de nous cacher ſous des écorces.

Le iour d'apres, nous montons vne lieuë au deſſus de l'embouchure de la Riuiere qui nous auoit arreſté. Nous la trouuions aſſez fortement gelée pour la

without eating. We were unable to reach Oeiatonnehengué until nearly noon on the following day. We hoped to be able to cross the great Lake in canoes; but, though it was not frozen, its entire shore was so encumbered with piles of snow and great blocks of ice, that it was nearly inaccessible. Accordingly, we made two short leagues along the smooth sand; and, after hunting an incredible number of Bustards, which make their Winter retreat there in a little swamp, we made ours in the same place for that night.

The ninth was a hard day for us. We proceeded over a frozen Pond, but with our feet always in the water, as the rain that had fallen in the morning was not yet frozen. At length, we reached a fine sandy beach on the great Lake, but were stopped by a deep River, the ice on which was too weak to bear us. We sought all kinds [138] of expedients for crossing, but, as we found none, my people called a halt to deliberate on our future course. They spent more than three hours trembling with cold, rather than consulting; and you may believe that I had my share in this. The result was, that we retraced a part of our steps, seeking a suitable place for passing the night. So we crossed another Lake, under the same inconvenience as in the morning, but with the addition of a heavy rain, which finally compelled us to take refuge under a shelter of bark.

The next day, we ascended a league above the mouth of the River which had stopped us, and there found it frozen firmly enough for crossing. But oh, how hard it was to resume our course! We were forced to cross a vast prairie flooded with water, to make our way over soft and half-melted snow,

trauerſer. Mais, ô mon Dieu, que de peine, pour aller reprendre noſtre chemin. Il fallut paſſer au trauers d'vne vaſte prairie pleine d'eau, parmy des neges molles & à demy fonduës, par des bois & par des eſtangs: & apres auoir franchy ces difficultez, il nous fallut mettre trois fois à l'eau pour paſſer les [139] Riuieres qui ſe rencõtroient. Enfin ayãt cheminé tout le iour, nous trouuaſmes ſur le ſoir, que nous n'auions auancé que trois lieuës dans noſtre route. C'eſt dans les fatigues que Dieu eſt fort: & dans l'amertume qu'on le trouue bien doux.

Nous marchons preſque tout l'onziéme iour ſur la glace du grand Lac, mais touſiours le pied à l'eau, à cauſe du degel, qui faiſoit que noſtre marche n'étoit pas trop aſſeurée: car nous entendions quelquesfois craquer la glace ſous nous; & il falloit que quelques-vns des plus hardis marchaſſent deuant, pour ſonder le fort & le foible. Nous ne laiſſions pas pourtant de nous écarter de deux & trois lieuës de la terre, pour abreger le chemin qu'il nous euſt fallu faire, ſi nous euſſions cottoyé les bords du Lac. Apres ſept bonnes lieuës, la pluye nous arreſte; elle ne ceſſe ny la nuit, ny le iour ſuiuant, elle redouble ſi fort la ſeconde nuit, que nous eſtans couchez ſur la terre, nous nous trouuaſmes bien-toſt eſtendus dedans l'eau; noſtre petite cabanne eſtoit deuenuë en peu de temps vn grand eſtang. On ſe leue: on cherche [140] à ſe placer à ſec. Les vns ſe mettent ſur de petites buttes; mais ils s'expoſent à l'eau qui tombe du Ciel en abondance, voulant éuiter celle qui eſtoit ſur la terre. Quelques-vns vont chercher vn endroit plus eminent, pour y faire du feu & baſtïr vne cabanne; mais la nuit, la neige & la pluye les en empeſchent. Les plus pareſſeux demeurent iuſqu'au iour en l'eſtat

through woods and across ponds; and, after surmounting all these difficulties, we were thrice compelled to wade through water, to cross the [139] Rivers in our course. Finally, after walking all day, we found toward evening that we had advanced only three leagues on our route. In weariness God is strong, and in bitterness we find him indeed sweet.

On the eleventh, we walked nearly all day over the frozen surface of the great Lake, but with our feet constantly in the water, owing to the thaw which made our steps none too secure; for we occasionally heard the ice cracking under us, and some of the bolder ones had to go ahead and test its strength. Yet, we were not deterred from going out two and three leagues from land, to find a shorter route than that along the shore of the Lake. After making seven good leagues, we were stopped by rain, which did not cease during the night or on the next day; it so increased in violence during the second night, that, lying as we were on the ground, we soon found ourselves stretched in the water. Our little cabin had become, in a short time, a great pond. We rose, and tried [140] to find a dry place. Some took their station on little hills, but exposed themselves to the downpour of water from the Sky, while seeking to avoid that which was on the earth. Others went to look for higher ground, in order to make a fire and build a cabin; but darkness, snow, and rain prevented them. The more indolent remained till daylight as they were, fearing lest they should fare worse. Under such conditions, a night would seem long indeed, did not God illumine the

où ils eſtoient, de peur de trouuer pis; vne nuit ſembleroit bien longue en cét eſtat, ſi Dieu ne l'éclairoit. Quoy qu'il en ſoit, celuy qui auoit plus de patience, eſtoit le mieux couché.

Le iour venu, nous nous viſmes tous trempez, & tous en deſordre. Si fallut-il encore patienter: car le vent, la neige, & la pluye, ſembloient conſpirer enſemble, à nous arreſter en vn ſi mauuais poſte.

Nous le quittons apres deux iours & trois nuits: & ayants fait ſept lieuës ſur la glace, & partie ſur la neige, nous baſtiſſons noſtre hoſtellerie en vn lieu vn peu plus raiſonnable. Nos Sauuages ſe laſſants de viure dans ces fatigues, auec vne nourriture moindre, que ſi nous n'euſſions [141] eu que du pain ſimplement, & de l'eau, ſe mirent à chaſſer. Ils tuërent vn Cerf, & quelques Chats ſauuages, qui rétablirent nos forces.

Nous partons le ſeiziéme auec vn tres-beau temps; mais l'attrait de la proye eſt trop grand, pour des perſonnes qui en font tout leur bon-heur. Apres deux lieuës de chemin, les vns ſe cabannent, pendant que les autres courent le Cerf. La iournée ne fut pas difficile, puis qu'outre que nous fiſmes peu de chemin, nous en fuſmes quittes pour nous mettre vne fois à l'eau iuſqu'aux genoux.

Tout le dix-ſeptiéme ſe paſſa le pied à l'eau, dans vn temps rude, & par vn chemin affreux; tantoſt il faut grimper ſur des montagnes de neiges, auec les pieds & les mains; tantoſt marcher ſur de gros glaçons; tantoſt paſſer des Marais, puis s'enfoncer dans des broſſailles; abbattre des arbres pour faire des ponts ſur des Riuieres, trauerſer des torrens; s'échaper des precipices; & au bout de la iournée, nous n'auions fait que quatre bien petites lieuës. Enfin pour [142] reconfort, nous log[e]ons dans vne hoſtele-

gloom. At any rate, the most patient were the best bedded.

Day breaking, we found ourselves all soaked and in disorder, yet were forced still to have patience; for wind, snow, and rain seemed to conspire to detain us in our wretched position.

We left it after two days and three nights, and, advancing seven leagues over ice and snow, built our inn on a site that was slightly more tolerable. Our Savages, weary of bearing these hardships on a diet more meager than one [141] of bread and water only, we started out to hunt. They killed a Deer and some Wildcats, which restored our vigor.

We left on the sixteenth, with very fine weather; but the charms of the chase were too great for men who find all their happiness therein. After making two leagues, some built themselves a cabin, while the rest hunted Deer. It was an easy day; for, besides the shortness of our march, we had to wade only once in water as high as our knees.

We passed all the seventeenth with feet in the water, weather rough, and road frightful. At times, we had to climb with feet and hands over mountains of snow; again, to walk over great ice-blocks; and again, to pass over Marshes, plunge into thickets, fell trees for bridging Rivers, cross streams, and avoid precipices; while, at the day's end, we had made barely four short leagues. Finally, to [142] comfort us, we lodged at an inn where there was neither bread nor wine nor bed; but truly God was wholly there.

On the eighteenth, we proceeded six leagues.

rie, où il n'y a pain, ny vin, ny lict; mais en verité, Dieu y eſt tout entier.

Le dix-huictiéme, nous fiſmes ſix lieuës.

Le dix-neufiéme, iour de S. Ioſeph, comme nous pourſuiuons noſtre route, marchant ſur la glace du grand Lac, elle s'ouurit ſous l'vn de mes pieds. Ie m'en tiray plus heureuſement qu'vn pauure Chaſſeur Onnontaguehronnon, qui apres s'eſtre long-temps debattu contre les glaces qui luy auoient manqué, fut abyſmé & perdu dedans l'eau, ſans que iamais on le pût ſecourir. Apres auoir éuité ces dangers, nous entrons dans vn chemin extremément difficile. Ce ſont des rochers hauts comme des tours, & tellement eſcarpez, qu'on y marche autant des mains que des pieds. Cela fait; il fallut courrir trois lieuës ſans relaſche ſur d'autres glaces, de peur d'enfoncer; & en ſuitte paſſer la nuit ſur vn rocher vis à vis d'Otondiata, qui eſt le paſſage & le chemin ordinaire pour aller à la Chaſſe des Caſtors. Nous fiſmes vn canot pour trauerſer le Lac. Comme nous [143] eſtions vingt de compagnie, quelques-vns s'embarquerent les premiers. Approchant de l'autre riue du Lac, ils briſerent le deuant de leur batteau contre vne glace: les voila tous à l'eau, les vns attrapant le debris du canot, & les autres la glace qui l'auoit rompu. Ils font ſi bien qu'ils ſe ſauuerent tous: & apres auoir radoubbé ce Nauire d'écorces; ils nous le renuoyent pour paſſer apres eux: ce que nous fiſmes la nuit du vingt & vniéme de Mars. Nous n'auions mangé à noſtre diſner, que fort peu de racines boüillies dans l'eau claire: ſi fallut-il nous coucher ſans ſoupper, & ſur des cailloux, à l'enſeigne des Etoilles, abriez d'vn vent de biſe, qui nous glaçoit. La nuit ſuiuante nous couchaſmes plus

On the nineteenth, St. Joseph's day, as we were pursuing our course over the ice of the great Lake, it opened under one of my feet. I came off better than a poor Onnontaguehronnon Hunter, who, after a long struggle with the ice, which had given way under him, was swallowed up and lost in the water beyond the possibility of rescue. Having escaped these dangers, we entered a road of extreme difficulty, beset with rocks as high as towers, and so steep that one makes his way over them with hands as well as with feet. After this, we were again forced to run three leagues over the ice, never stopping, for fear of breaking through; and then, to pass the night on a rock opposite Otondiata,[10] which is on the route commonly taken by Beaver-Hunters. We made a canoe for crossing the Lake; and, as we [143] were a company of twenty, a part went over first. On nearing the other shore, they struck their prow against an ice-floe; and there they were all in the water, some catching at the battered canoe, and others at the ice that had wrecked it. They all succeeded in saving themselves, and, after repairing this Boat of bark, sent it back to us, that we might follow them. We did so on the night of the twenty-first of March. We had eaten for dinner only a very few roots, boiled in clear water; yet we were forced to lie down supperless, on a bed of pebbles, at the sign of the Stars, and under shelter of an icy north wind. On the following night, we lay more softly, but not more comfortably, our bed being of snow; and, the day after, rain attended us on a frightful road, over rocks fearful to behold, both for their height and for their size, and as dangerous to descend as they are difficult to climb. In order to scale them,

mollement; mais non pas plus commodement, noſtre lict fut la neige, & le iour d'apres, la pluye nous fit compagnie dans vn chemin horrible, par des rochers épouuantables à voir, tant pour leur hauteur, que pour leur groſſeur; & auſſi dangereux à deſcendre, que difficiles à monter: on s'entredonne la main les vns aux autres pour les franchir; ils bordent le [144] Lac, qui n'eſtant pas encore tout deglacé, nous oblige à ce trauail.

Vn Cerf, ſur le matin du vint cinquiéme, nous retarde iuſqu'au midy. Nous fiſmes trois lieuës de beau temps, d'aſſez beau chemin. Nous trouuons bien à propos à noſtre giſte, vn canot, ou pluſtoſt vn arbre entier creuſé, que Dieu ſemble nous auoir mis entre les mains, pour paſſer le reſte du Lac ſans craindre la glace.

Nous nous embarquons le lendemain ſept perſonnes dans cét arbre, & arriuons le ſoir à l'embouchure du Lac, qui ſe termine par vn ſault & par des rapides violents. Dieu nous fit encore icy vne grace bien particuliere, en quittant nôtre arbre, nous fiſmes rencontre d'vn aſſez bon canot d'ecorce, auec lequel nous fiſmes quarante lieuës en vn iour & demy: n'en ayant pas fait dauantage à pied les trois ſemaines precedentes, tant pour l'horreur du temps, que des chemins.

Enfin le trentiéme de Mars nous arriuons à Montreal, eſtant partis d'Onnontagué le ſecond. Noſtre cœur trouua icy la ioye que reſſentent les Pelerins, quand ils arriuent en leur païs. Et Dieu nous [145] ayant conſerué d'vne façon ſi particuliere, dans vn ſi dangereux voyage, nous fait voir qu'il veille plus qu'on ne peut s'imaginer ſur le ſalut des Iroquois. Qu'il en ſoit beny à iamais.

we lent one another a hand. They border the [144] Lake; and, as it was not yet wholly free from ice, we were forced to undergo this labor.

On the morning of the twenty-fifth, a Deer delayed us until noon. We made three leagues, in pleasant weather, and over a tolerable road, finding very seasonably, at our halting-place, a canoe, or rather a whole tree-trunk hollowed out, which God seems to have put into our hands for completing the passage of the Lake without fear of the ice.

On the morrow, seven of us embarked in this dugout, and in the evening reached the mouth of the Lake, which ends in a waterfall and turbulent rapids. Here, God showed us still another special favor; for, on leaving our dugout, we found a fairly good bark canoe, with which we accomplished forty leagues in a day and a half, not having made more than that on foot during the three preceding weeks, owing both to the severe weather and to the bad roads.

Finally, on the thirtieth of March, we arrived at Montreal, having left Onnontagué on the second. Our hearts found here the joy felt by Pilgrims on reaching their own country. God's [145] preservation of us in so signal a manner, on so dangerous a journey, shows us that he watches with unimaginable care over the salvation of the Iroquois — for which may he be forever blessed.

You will note, if you please, in passing, that letters have recently been received from Kebec, by the latest vessel, saying that Father Claude d'Ablon, whose Journal we have just seen, has returned to Onnontagué with Father François le Mercier, Superior of that Mission, Fathers René Menard and Jacques Fremin, and Brothers Ambroise Broar

Vous remarquez, s'il vous plaiſt en paſſant, qu'on a receu des lettres venuës nouuellement de Kebec, par le dernier vaiſſeau, qui portent, que le Pere Claude d'Ablon, dont nous venons de voir le Iournal, eſt retourné à Onnontagué auec le Pere François le Mercier, Superieur de cette Miſſion, le Pere René Menard, le Pere Iacques Fremin, le Frere Ambroiſe Broar, & le Frere Ioſeph Bourſier: qui vont tous ioindre le Pere Ioſeph Chaumonot, demeuré dans le Païs des Iroquois. Ils ſont eſcortez d'vne cinquantaine de braues François, qui ont deſia commencé vne bonne habitation au centre de toutes ces Nations. Nous en verrons le ſuccez l'an prochain, Dieu aidant. Les Peres demandent des Ouuriers Euangeliques, & le ſecours des prieres de tous ceux qui aiment le ſalut de ces Peuples. Comme les dépenſes qu'il faut faire pour ſoûtenir vne telle entrepriſe, ſont tres-grandes, ſi ceux qui ſont profeſſion de contribuer à la Conuerſion [146] *des Sauuages, vouloient ſouſtenir cette Miſſion, ils feroient vn grand ſeruice à Dieu. On a Baptizé en diuers endroits depuis quelque temps, plus de quatre cents cinquante Sauuages, petits & grands, nonobſtant les troubles & les obſtacles de la guerre. Si on peut maintenir les Predicateurs de l'Euangile, dans ces Contrées, que i'appellerois volontiers le Païs des Martyrs, on en Baptizera bien dauantage.* Fiat, fiat.

and Joseph Boursier. They are all going to join Father Joseph Chaumonot, who remained in the Iroquois Country. They are escorted by fifty valiant Frenchmen, who have already begun a good settlement in the very center of these Nations; and we shall, with God's help, see its success next year. The Fathers ask for Gospel Laborers, and the aid of prayers from all who desire the salvation of those Tribes. As the expense of maintaining such an enterprise is very great, if those who profess to contribute toward the Conversion [146] *of the Savages would support this Mission, they would render a great service to God. Within a recent period, there have been Baptized, in different places, despite the disturbances and hindrances of war, more than four hundred and fifty Savages, children and adults. If the Preachers of the Gospel can be maintained in those Regions,— which I would willingly call the Land of Martyrs,— many more will be Baptized.* Fiat, fiat.

CHAPITRE XIV.

DE L'ARRIVÉE D'VNE TROUPPE D'ALGONQUINS, NOMMEZ LES OUTAOUAK.

LE ſixiéme iour du mois d'Aouſt de l'année 1654. deux ieunes François pleins de courage, ayant eu permiſſion de Monſ. le Gouuerneur du Païs, de s'embarquer auec quelques-vns de ces Peuples, qui eſtoient deſcendus iuſques à nos habitations Françoiſes, firent vn voyage de plus de cinq cents lieuës, ſous la conduitte de ces Argonautes; [147] portés, non dans de grands Gallions, ou dans de grandes Rambergues; mais dans de petites Gondoles d'écorce. Ces deux Pelerins penſoient bien retourner au Printemps de l'an 1655. mais ces Peuples ne les ont ramenez, que ſur la fin du mois d'Aouſt de cette année 1656. Leur arriuée a cauſé vne ioye vniuerſelle à tout le Païs. Car ils eſtoient accõpagnez de cinquante canots chargés de marchandiſes, que les François vont chercher en ce bout du monde. Cette flotte marchoit grauement, & en bel ordre, pouſſée par cinq cents bras ſur noſtre grand fleuue, & conduitte par autant d'yeux; dont la pluſpart n'auoient iamais veu les grands canots de bois, ie veux dire les Nauires des François.

Ayant mis pied à terre, au bruit eſtonnant des Canons, & ayant baſty en vn moment leurs maiſons volantes, les Capitaines monterent au Fort ſainct Louys, pour aller ſalüer Monſ. noſtre Gouuerneur, portant leurs paroles en la main, c'eſtoient deux preſents,

CHAPTER XIV.

OF THE ARRIVAL OF A COMPANY OF ALGONQUINS CALLED THE OUTAOUAK.

ON the sixth day of August, 1654, two young Frenchmen, full of courage, having received permission from Monsieur the Governor of the Country to embark with some of the Peoples who had come down to our French settlements, began a journey of more than five hundred leagues under the guidance of these Argonauts,—[147] conveyed, not in great Galleons or large oared Barges, but in little Gondolas of bark. The two Pilgrims fully expected to return in the Spring of 1655, but those Peoples did not conduct them home until toward the end of August of this year, 1656. Their arrival caused the Country universal joy, for they were accompanied by fifty canoes, laden with goods which the French come to this end of the world to procure. The fleet rode in state and in fine order along our mighty river, propelled by five hundred arms, and guided by as many eyes, most of which had never seen the great wooden canoes of the French,—that is to say, their Ships.

Having landed, amid the stunning noise of Cannon, and having quickly built their temporary dwellings, the Captains ascended to Fort saint Louys to salute Monsieur our Governor, bearing their speeches in their hands. These were two presents, which represent words among these Peoples. One

qui paſſent pour des paroles parmy ces Peuples. L'vn de ces deux preſents, demandoit [148] des François pour aller paſſer l'Hyuer en leur Païs: & l'autre demandoit des Peres de noſtre Compagnie, pour enſeigner le chemin du Ciel à toutes les Nations de ces grandes Contrées. On leur répondit à leur mode, par des preſents, leur accordant tres-volontiers tout ce qu'ils demandoient. Mais pendant que ceux qui ſont deſtinez pour cette grande entrepriſe, ſe preparent, apprenons quelque choſe de nouueau des deux Pelerins François, & de leurs hoſtes.

Premierement, il eſt bon de remarquer que la langue Huronne s'eſtend bien cinq cent lieuës du coſté du Sud: & la langue Algonquine, plus de cinq cents du coſté du Nord. Ie ſçay bien qu'il y a quelque petite difference entre ces Nations; mais cela conſiſte en quelques dialectes, qu'on a bien-toſt appriſes, & qui n'alterent point le fond de ces deux langues.

Secondement, il y a quantité de Lacs au quartier du Nord, qui paſſeroient bien pour des Mers douces, & le grand Lac des Hurons, & vn autre qui luy eſt voiſin, ne cedent point à la Mer Caſpie.

[149] En troiſiéme lieu, on nous a marqué quantité de Nations aux enuirons de la Nation de Mer, que quelques-vns ont appellé les Puants, à cauſe qu'ils ont autrefois habité ſur les riues de la Mer, qu'ils nomment *Ouinipeg*, c'eſt à dire eau puante. Les *Liniouek*, qui leur ſont voiſins, ſont enuiron ſoixante Bourgades. Les *Nadoueſiouek*, en ont bien quarante. Les *Pouarak*, en ont pour le moins trente. Les *Kiriſtinons* paſſent tous ceux-là en eſtenduë; ils vont iuſques à la Mer du Nord. Le Païs des Hurons, qui n'auoit que dix-ſept Bourgades dans l'eſtenduë de dix-ſept lieuës, ou enuiron, nourriſſoit bien trente mille perſonnes.

of the two gifts asked for [148] some Frenchmen, to go and pass the Winter in their Country; while the other made request for some Fathers of our Society, to teach all the Nations of those vast Regions the way to Heaven. They were answered, in their own way, by presents, and were very willingly granted all that they asked. But, while those assigned to this great undertaking are making their preparations, let us learn some news from the two French Pilgrims and from their hosts.[11]

First, it is well to note that the Huron language extends fully five hundred leagues toward the South, and the Algonquin more than five hundred toward the North. I know well that there are some slight differences among these Nations; but they consist in certain dialects, which are soon learned, and which do not affect the fundamental principles of the two languages.

In the second place, there are in the Northern regions many Lakes which might well be called fresh-water Seas, the great Lake of the Hurons, and another near it, being as large as the Caspian Sea.

[149] In the third place, we were told of many Nations surrounding the Nation of the Sea which some have called "the Stinkards," because its people formerly lived on the shores of the Sea, which they call *Ouinipeg*, that is, "stinking water." The *Liniouek*, their neighbors, comprise about sixty Villages; the *Nadouesiouek* have fully forty; the *Pouarak*, at least thirty; and the *Kiristinons* surpass all the above in extent, reaching as far as the North Sea.[12] The Country of the Hurons, which had only seventeen Villages, extending over about as many leagues, maintained fully thirty thousand people.

Vn François m'a dit autrefois, qu'il auoit veu trois mille hommes dans vne aſſemblée, qui ſe fit pour traiter de paix, au Païs des gens de Mer. Tous ces Peuples ſont la guerre à d'autres Nations plus éloignées; tant il eſt vray, que les hommes ſont des Loups à l'egard des hommes; & que le nombre des fous eſt infiny. Ces fous ſe tuent, ſe voulant donner la loy les vns aux autres. Patience pour des Barbares, qui ne connoiſſent pas [150] Dieu; mais ceux qui font profeſſion de le connoiſtre, & qui ſçauent qu'il eſt vn Dieu de paix, que ſa demeure eſt dans la paix, & qu'il veut gouuerner les hommes, comme vn Salomon pacifique: ceux-là, dis-je, ſont bien plus coupables. Les Sauuages Chreſtiens demandent pourquoy ceux qui ſont Baptizez, au de-là de la Mer: c'eſt à dire en Europe, ſe font la guerre les vns aux autres, au lieu de les venir ſecourir contre ceux qui les empeſchent d'eſtre inſtruits, & de croire en Dieu paiſiblement, & qui font mourir les Croyants.

Diſons en quatriéme lieu, que ces deux ieunes hommes n'ont pas perdu leurs peines dans leur grande courſe: Ils n'ont pas ſeulement enrichy quelques François à leur retour; mais ils ont donné beaucoup de ioye à tout le Paradis dans leur voyage; ayant Baptizé, & enuoyé au Ciel enuiron trois cents petits enfants; qui ont commencé à connoiſtre, & à aimer & poſſeder Dieu, en meſme temps qu'ils ont eſté lauez dans ſon ſang, par les eauës du Bapteſme. Ils ont reueillé dans l'eſprit de ces Peuples, le ſouuenir des beautez de [151] noſtre Créance, dont ils auoient eu vne premiere teinture au Païs des Hurons: lors qu'ils alloient viſiter nos Peres qui l'habitoient, ou que quelques-vns de nous autres s'approchoient des Contrées voiſines de leur Païs.

A Frenchman once told me that he had seen, in the Country of the people of the Sea, three thousand men in an assembly held to form a treaty of peace. All those Tribes make war on other more distant Nations,—so true is it that men are Wolves toward men, and that the number of fools is infinite. These fools practice mutual slaughter, each wishing to prescribe the law to the other. Let us be patient with Barbarians, who know not [150] God; but those who profess to know him, and who are well aware that he is a God of peace, that his abode is one of peace, and that it is his will to govern mankind as a peace-loving Solomon,—those, I say, are much more guilty. The Christian Savages ask why the people beyond the Sea,—that is, in Europe,—who are Baptized, make war on one another, instead of coming to help them against those who hinder them from being taught and from believing in God unmolested, and who put the Believers to death.

Let us say, in the fourth place, that these two young men have not undergone hardships for naught in their long journey. Not only have they enriched some Frenchmen upon their return, but they also caused great joy in all Paradise, during their travels, by Baptizing and sending to Heaven about three hundred little children, who began to know, love, and possess God, as soon as they were washed in his blood through the waters of Baptism. They awakened in the minds of those Peoples the remembrance of the beauties of [151] our Faith, whereof they had acquired the first tincture in the Country of the Hurons, when they visited our Fathers living there, or when some of us approached the Regions bordering on their Country.

CHAPITRE XV.

LE DEPART DES ALGONQUINS OUTAOUAK, & DE LEUR DEFAITE.

PENDANT que ces Peuples faiſoient leur petit traficq, trente ieunes François s'équiperent, pour les accompagner iuſques en leur Païs, & en raporter des peaux de beſtes mortes. Ie leur donnay pour guides, dans les voyes de leur ſalut, le Pere Leonard Gareau, & le Pere Gabriel Dreuillettes, anciens Ouuriers Euangeliques, bien verſez dans les langues Huronne & Algonquine. Ils eſtoient rauis de ſe voir choiſis les premiers, pour porter Ieſus-Chriſt dans vn Pays également remply de Croix, de tenebres, [152] & de morts. Vn Frere de noſtre Compagnie, nommé Louys le Boëſme, deſira d'eſtre de la partie, pour ſecourir les Peres, auec leſquels ſe ioignirent trois ieunes hommes François, bien reſolus de viure & de mourir auec les Predicateurs de l'Euangile.

Le iour du depart arreſté: cette eſcoüade ſe ioint auec le gros des Sauuages. On met les canots en l'eau, on s'embarque leſtement, on fait ioüer les auirons, & le dernier Adieu ſe dit, à coups de fuſils & de canons. Mais ô mon Dieu, que les choſes humaines ſont inconſtantes. Tel eſt remply de ioye au matin, qui meurt de triſteſſe auant la nuit.

A peine cette Flotte, compoſée de plus de ſoixante Vaiſſeaux, auoit-elle vogué vne iournée ſur le grand fleuue, qu'elle fait rencontre d'vn Canot, conduit par

CHAPTER XV.

THE DEPARTURE OF THE OUTAOUAK ALGONQUINS, AND THEIR DEFEAT.

WHILE these People were doing their small trading, thirty young Frenchmen equipped themselves to bear them company to their Country, and to bring back furs. I gave them, as guides in the paths of their salvation, Fathers Leonard Gareau and Gabriel Dreuillettes, trained Gospel Laborers, and well versed in the Huron and Algonquin tongues. They were delighted at being the first ones chosen to carry Jesus Christ to a Country abounding equally in Crosses, in darkness, [152] and in death. A Brother of our Society, named Louys le Boësme, wished to be one of the party, as assistant to the Fathers, whom also three young Frenchmen joined, firmly resolved to live and to die with the Preachers of the Gospel.

On the day fixed for departure, this squad joined the main body, composed of Savages; the canoes were launched, and the men quickly embarked; paddles were set in motion, and the last Farewell resounded from the cannons' mouths. But alas for the mutability of all things human! Full of joy in the morning, a man dies of grief before night.

Scarcely had this Fleet of more than sixty Vessels accomplished one day's voyage on the great river, when it met two French Soldiers in a Canoe, who had been sent by the Governor of Three Rivers to

deux Soldats François, enuoyez par le Gouuerneur des Trois Riuieres, pour donner aduis que l'Iroquois Agneronon, grand ennemy des Algonquins, & des Hurons, eſtoit en campagne, & qu'il ne manqueroit pas de leur dreſſer des embuſches dans leur voyage. En effet, il [153] s'eſtoit caché à l'abry d'vne pointe, pour les ſurprendre au paſſage; mais il fut trompé pour ce coup: car nos gens redoublant leur courage, firent ioüer ſi fortement & ſi adroitement leurs auirons, qu'ils paſſerent promptement à la faueur de la nuit, ſans eſtre apperceus, & arriuerent ſains & ſauues au Bourg des Trois Riuieres.

Nos trente François, qui s'eſtoient équipez en vn moment, pour vn voyage de cinq cents lieuës: voyant par l'experience de vingt-huict lieuës qu'ils auoient deſia faites, qu'ils n'eſtoient pas montez de bons Canots, en ayant deſia creué quelques-vns, & que leurs prouiſions eſtoient bien courtes pour vn chemin ſi long. Que d'ailleurs ils ſeroient contraints de mettre la main aux armes, ſi l'Agneronon, auec lequel nous auons vne paix de ie ne ſçay quelle couleur, attaquoit leur Flotte, iugerent à propos de remettre la partie au Printemps de l'année ſuiuante.

Nos deux Peres, qui voyoient bien les dangers où ils s'expoſoient: mais qui n'ignoroient pas auſſi que le traficq des [154] Ames qu'ils alloient faire, eſtoit plus noble que celuy des peaux, que noſtre Eſcoüade Françoiſe abandonnoit, ne voulurent iamais quitter la partie. Ils s'embarquent auec le Frere, & auec les trois François, qui s'eſtoient ioints auec eux, mépriſans leur vie pour le ſalut de ces Peuples, auſquels ils s'eſtoient donnez pour l'amour de Ieſus-Chriſt.

give warning that the Agneronon Iroquois, bitter enemies of the Algonquins and Hurons, were in the field, and would be sure to lay an ambuscade for them on their journey. As a matter of fact, they [153] had concealed themselves behind a point, in order to surprise our Savages as they passed; but this time they were outwitted. Our men, mustering their courage, plied their paddles with such strength and skill, that they passed swiftly in the darkness without being seen, and arrived safe and sound at the Village of Three Rivers.

Our thirty Frenchmen, who had equipped themselves at short notice for a journey of five hundred leagues, seeing, from the experience of twenty-eight leagues already accomplished, that their Canoes were poor,—several leaking already,—and that their provisions were scarcely sufficient for so long a journey,—knowing, besides, that they would be forced to resort to weapons if the Agneronons, with whom we had at least the appearance of peace, should attack their Fleet,—thought best to postpone their expedition until the Spring of the following year.

Our two Fathers, though clearly perceiving the dangers before them, were also well aware that the traffic in [154] Souls, in which they were about to engage, was nobler than that in skins, which our Company of Frenchmen was abandoning; and they were unwilling to turn back. They embarked with the Brother and the three Frenchmen who had joined them, holding their lives of no account as compared with the salvation of those Peoples to whom they had, for the love of Jesus Christ, given themselves.

Behold them, then, on their way, with two hundred

Les voila donc ſur les eaux, auec deux cents cinquante Sauuages Algonquins, à la reſerue de quelques Hurons, échapez du naufrage de leur ancien Païs. Ils ſe font Barbares, pour ainſi dire, auec les Barbares, pour les rendre tous enfants de Dieu.

Les Iroquois Agneronons, qui n'étoient qu'enuiron ſix vingts: voyant que leurs ennemis eſtoient paſſez, les ſuiuent à la ſourdine, à force de bras & de rames. Ils marchoient la nuit ſerrez & ſans bruit, ſe cachant le iour dans les bois, enuoyant des Eſpions, pour reconnoiſtre la marche des Algonquins. Ce qu'ils firent bien-toſt: car ces pauures gens, quoy qu'auertis de ſe tenir ſur leurs gardes, faiſoient par tout vn [155] grand bruit. Quantité de ieunes gens, qui n'auoient iamais manié d'armes à feu, en ayant acheté des François, prenoient vn ſingulier plaiſir au petit tonnerre que leurs arquebuſes faiſoient rouler dans l'écho des foreſts. On dit meſme qu'vn ieune Iroquois, amy de la paix, leur vint donner aduis de marcher en ſilence, & que ſes gens eſtoient aux aguets, pour les ſurprendre; mais ces ieunes étourdis ſe fiant en leur courage, & en leur nombre, n'auoient des oreilles que pour le bruit qu'ils faiſoient eux-meſmes, s'arreſtant fort ſouuent à tirer ſur le gibier qu'ils rencontroient.

L'Iroquois prend le deuant, ſe ſaiſit d'vne poſte fort auantageux, au bord de la grande Riuiere, par où les Algonquins deuoient paſſer. Il ſe retranche premierement ſur vne petite eminence, auec des arbres, qu'ils ont bien-toſt mis à bas. Les Sentinelles, qu'il auoit placées en des lieux fort commodes, pour découurir de fort loin ſur le grand fleuue, ayans auerty leur Capitaine que la flotte paroiſſoit: Il iette

and fifty Savages, all Algonquins except a few Hurons escaped from the wreck of their former Country. They turn Barbarians with the Barbarians, so to speak, in order to make them all God's children.

The Agneronon Iroquois, who numbered only about six-score, seeing that the enemy had slipped by, followed them stealthily with all speed. They proceeded by night, in close order and without noise, hiding in the woods by day, and sending out Spies to reconnoiter the Algonquins. Soon they discovered them; for these unfortunate men, though cautioned to be on their guard, were constantly making a [155] great noise. Many of the young men, who had bought firearms of the French, having never handled them before, took a singular pleasure in the mimic thunder made by their arquebuses in the echoes of the forest. It was even said that a young Iroquois, a friend of peace, came and warned them to proceed quietly, saying that his companions were on the lookout to surprise them. But these young hotheads, trusting in their courage and their numbers, had ears only for the noise made by themselves, halting very often to fire at game encountered on the way.

The Iroquois went ahead and seized a very advantageous position on the great River, in the path of the Algonquins. First, they intrenched themselves on a slight eminence covered with trees, which they soon felled. The Sentinels, posted very advantageously for commanding a long view of the great river, gave their Captain warning when the fleet appeared, and he placed a large number of brave Fusileers among the rushes and [156] tall shrubbery, on a point

vn bon nombre de braues Fuſeliers dans les ioncs, & [156] dans de grands herbiers, en vne pointe que nos gens venoient friſer. Six Canots de Hurons, & quelques autres Algonquins, precedant le gros d'enuiron cinquante ou ſoixante pas, s'eſtant venus ietter dans les pieges ſans y penſer, receurent vne greſle de plomb, ſi prompte & ſi rude, que pluſieurs furent tuez, ſans ſçauoir qui leur auoit donné le coup de la mort. Auſſi-toſt que les Iroquois eurent fait leur décharge, ils ſortent de leur embuſcade comme des Lyons de leur taniere, ſe iettent ſur ceux qui eſtoient encore en vie, & les traiſnent dans leur fort. Le Pere Leonard Gareau, qui eſtoit dans cette auantgarde, fut bleſſé d'vn coup de fuſil, qui luy rompit l'épine du dos.

Ceux qui ſuiuoient, voyant ce beau ménage, prennent les armes, ſe iettent à terre, courrent apres l'ennemy; mais ils rencontrent bien-toſt vn retranchement, ou vn fort qui fait feu de tous coſtez: Ils l'enuironnent, ils l'attaquent, on en tuë, on en bleſſe de part & d'autre. L'Iroquois ſe deffend ſi bien, que les Algonquins ne le purent enleuer, ny [157] porter à ſortir de ſon fort pour venir au combat. Il ſçauoit bien qu'il n'eſtoit pas égal en nombre, & que la peau de Lyon luy manquant, il s'eſtoit fort bien ſerui de celle du Renard.

Nos gens voyant cela, mettent la main à la hache, font en peu de temps vn fort aſſez proche de celuy des Iroquois, pour ſe mettre à l'abry, & ſe pouuoir vn peu refraichir. Ils attendoient que les Iroquois quittaſſent leur Reduit, afin de les pouuoir pourſuiure; mais ils ſe tinrent clos & couuerts. Les Algonquins voyant que la ſaiſon les obligeoit de haſter leur retour

by which our men would pass. Six Canoes of Hurons, and some Algonquins, preceding the main body by about fifty or sixty paces, heedlessly rushed into the snare, and received so prompt and fierce a shower of lead, that many were killed without knowing who dealt the blow. The Iroquois had no sooner fired their pieces than they burst from their ambush like Lions from their lair, rushing upon those who were still alive, and dragging them into their fort. Father Leonard Gareau, who was in this advance-guard, was wounded by a musket-shot which broke his spine.[18]

Those who followed, upon seeing the state of affairs, seized their arms, leaped ashore, and pursued the enemy, but soon came to an intrenchment, or fort, which opened fire on all sides. They surrounded and attacked it, and many were killed or wounded on both sides; the Iroquois, however, maintained so strong a defense, that the Algonquins could neither take the fort by storm, nor [157] draw them out to open combat. They well knew their enemy's inferiority in number, and that, the Lion's skin failing him, he had very wisely assumed that of the Fox.

Our men, seeing this, took their hatchets, and soon constructed a fort at no great distance from that of the Iroquois, for shelter and recuperation. They waited for the latter to leave their Fort, that they might pursue them; but they held themselves under close cover. The Algonquins, as the season compelled them to hasten their return Homeward, parleyed with the Iroquois and made them a present, to induce them to decamp, themselves retiring first in order to leave the way clear. But the others refused to listen and rejected the present, being resolved to attack our

en leur Païs, parlementẽt auec les Iroquois, leur font vn preſent à ce qu'ils décampent: ſe retirent les premiers, pour leur donner le paſſage libre. Les Iroquois refuſent le preſent, ils font la ſourde oreille, reſolus de charger encore nos gens; mais ils furent trompez: car les Algonquins feignant de ſe vouloir fortifier dauantage, pour attendre le depart de l'Iroquois, firent vn bruit comme d'vn abbatis de bois, à grands coups de hache; & pendant ce tintamarre, les Capitaines faiſoient filer [158] doucement leurs gens dans leurs Canots, à la faueur des tenebres de la nuit. C'eſt ainſi qu'ils euaderent, laiſſant dans leur fort le Pere Gabriel Dreuillettes, & ſon Compagnon, & les trois François qui s'eſtoient liez auec eux. Le Pere les vouloit ſuiure; mais pas vn ne les voulut embarquer. Qui veut ſolidement preſcher le Crucifix, ne doit attendre que des Croix.

party once more. They were outwitted, however; for the Algonquins, feigning that they wished to strengthen their fortifications, for the purpose of awaiting the Iroquois' departure, made a noise like that of felling trees with heavy strokes of the hatchet. During this din, [158] and under cover of the night, the Captains had their men file softly to their Canoes; and thus they made their escape, leaving in their fort Father Gabriel Dreuillettes with his Companion, and the three Frenchmen who had joined them. The Father wished to accompany them, but no one would take him into his canoe. He who would be a stanch preacher of the Crucifix must expect only Crosses.

CHAPITRE XVI.

DE LA MORT DU PERE LEONARD GARREAU.

DANS la déroute du Païs des Hurons, ces pauures Peuples ſe répandirent de tous coſtez. Les vns dans la Nation neutre: vne bonne bande ſe refugia à Kebec, dans le ſein des François: & quelques-vns ſe retirerent au Païs des Algonquins, nommez Outaouak, dont nous venons de parler. Vne partie de ces pauures fugitifs étoient [159] deſcendus à Kebec auec les Algonquins; & comme ils auoient connû le Pere Leonard Garreau dans leur ancien Païs, & qu'ils auoient deſia receu de luy quelque teinture de noſtre Creance, il leur fut bien aiſé, inuitant leur ancien Paſteur, de le gagner. Il auoit plus d'enuie de leur preſcher Ieſus-Chriſt, qu'ils n'auoient encore de volonté de le receuoir. Il ſe lia donc auec eux dans la reſolution de donner ſon ſang & ſa vie, pour l'Euangile. Il voyoit quaſi vne morte inéuitable, dans les dangers d'vne entrepriſe auſſi ſainte qu'elle eſtoit penible. Il s'attendoit, ou d'eſtre maſſacré en chemin, comme il a eſté; ou de mourir de faim dans vn Païs éloigné de cinq cents lieuës des François, ou d'eſtre mis à mort par le ſonge d'vn Barbare: toutes ces veuës ne l'effrayoient point.

Ce fut le Mercredy trentiéme d'Aouſt de cette année 1656. que les Iroquois eſtant en embuſcade, & faiſant vne décharge ſur ſix Canots Hurons, qui marchoient les premiers, comme nous auons dit au Chapitre precedent, [160] bleſſerent ce bon Pere à

CHAPTER XVI.

OF FATHER LEONARD GARREAU'S DEATH.

IN the devastation of the Country of the Hurons, those poor People were scattered in all directions,—some joining the neutral Nation, a large company taking refuge in the bosom of the French at Kebec, and others seeking a retreat in the Country of the Algonquins called Outaouak, of whom we have just been speaking. A part of these poor fugitives had [159] come down to Kebec with the Algonquins; and, as they had known Father Leonard Garreau in their own Country, and had already received some tincture of our Faith from him, it was very easy for them to obtain their former Pastor upon request. He was more eager to preach Jesus Christ to them than they were to receive him. Accordingly, he joined them, resolved to give his blood and his life for the Gospel, and seeing almost inevitable death in the dangers of an undertaking as holy as it was arduous. He expected either to be slain on the way,—as was the case,—or to perish with hunger in a Country five hundred leagues distant from the French, or to meet his death because of some Barbarian's dream. But none of these prospects frightened him.

On Wednesday, August thirtieth, of this year, 1656, the Iroquois, firing from their ambuscade upon six Canoes of Hurons, who were in the van, as we have described in the preceding Chapter, [160]

mort. Vne balle luy ayant rompu l'épine du dos, le renuerſa dans le Canot qui le portoit. Auſſi-toſt qu'il fut bleſſé, les Iroquois le traiſnerent comme vn chien dans leur fort: le dépoüillerent tout nud, luy rauiſſant meſme ſa chemiſe, ne luy laiſſant qu'vn petit calleçon. Ils le tournoient & retournoient, pour luy arracher la balle du corps. Ils luy preſenterent vn breuuage, comme vne medecine, qu'il ne voulut point prendre. Il fut trois iours couché ſur la platte terre, baigné dans ſon ſang, ſans boire ny manger, ſans Medecin, ſans Chirurgien, ſans autre ſecours que du Ciel. Enfin ayant eſté frappé le Mercredy, ils le porterent le Samedy matin à Montreal, iettant deux méchants petits preſens, ſelon leur couſtume; l'vn pour témoigner qu'ils eſtoient marris de l'accident qui eſtoit arriué: l'autre pour eſſuyer nos larmes, & appaiſer nos regrets. Tous les habitans de Montreal, regardoient & honoroient ce pauure Pere comme vn Apoſtre, & comme vn Martyr, luy portant compaſſion iuſques au profond du cœur.

[161] Ayant fait rencontre en ce lieu du Pere Claude Pijart, Religieux de noſtre Compagnie, ſon ame fut remplie de ioye, & il répandit ſon cœur dans le cœur de ce bon Pere, qui nous a marqué les particularitez de ſa mort. Au moment, dit-il, qu'il fut bleſſé, il s'écria, *Domine, accipe ſpiritum meum*, Mon Dieu, retirez mon eſprit. *Domine, ignoſce illis.* Seigneur, pardonnez leur. Il dit ingenuëment au Pere, qu'il n'auoit eu, ny dans l'attaque, ny dans ſa priſe, ny dans les mauuais traitements de ſes meurtriers, aucune indignation, ny meſme aucune froideur contre eux; mais au contraire, qu'il reſſentoit vn eſprit de douceur, & de compaſſion pour ceux qui luy oſtoient la vie. Il dit auſſi, que ſe voyant dépoüillé tout nud,

mortally wounded this good Father. He fell back into the Canoe that bore him, his spine broken by a bullet. Forthwith, the Iroquois dragged him like a dog into their fort, stripped him naked, taking away even his shirt, and leaving him only a small pair of drawers. They turned him over and over, to remove the ball from his body, and gave him a drink, by way of medicine, which he would not take. Three days he lay flat on the ground, bathed in his own blood, without food or drink, without Physician or Surgeon, and with no help but that of Heaven. Though wounded on Wednesday, he was not taken to Montreal until Saturday morning, when they offered two wretched little presents, according to their custom. One of them was to show their regret at the accident that had happened, and the other to dry our tears and assuage our grief. All the people of Montreal esteemed and honored this poor Father as an Apostle and Martyr, giving him their heartfelt compassion.

[161] Meeting there Father Claude Pijart, a Religious of our Society, his soul was filled with joy, and he opened his heart to this good Father, who has given us an account of his death. As soon as he was wounded, as we are told, he exclaimed, *Domine, accipe spiritum meum*,—"My God, receive my soul;" *Domine, ignosce illis*,—"Lord, forgive them." He frankly told the Father that he had felt, neither in the attack, nor in his capture, nor during his ill treatment at his murderers' hands, any indignation or even coldness toward them; that, on the contrary, he had experienced a feeling of gentleness and compassion for those who were taking his life. He also said that, on seeing himself stripped naked, he felt a great joy

il reſſentit vne grande ioye, & vne grande ſatisfaction d'eſprit, ſe voyant mourir dans la nudité de Ieſus-Chriſt, ſon Maiſtre. Mais cette ioye ſenſible ne dura pas long-temps, Dieu voulant acheuer en luy ſon ouurage, & le purifier entierement, ſe cacha, & le priua de toute conſolation. C'eſt, diſoit-il, [162] la plus grande peine que i'aye reſſentie dans tous mes abandonnements, de me voir comme délaiſſé de noſtre Seigneur. Il eſt vray qu'il me fortifioit en la pointe de mon eſprit, par vne conformité amoureuſe que i'auois à ſa ſainte volonté, le remerciant de la faueur & de l'honneur qu'il me faiſoit, de donner ma vie pour luy.

Le Samedy qu'il nous fut apporté, il ſe confeſſa trois fois fort exactement, & auec vne grande contrition: Il receut le ſaint Viatique, & en ſuitte l'Extreme-Onction, répondant auec pieté aux paroles & aux prieres de l'Egliſe. Ah! que ie ſuis indigne des faueurs que Dieu me fait, diſoit-il! Ie n'ay qu'vn regret, c'eſt de ſouffrir ſi peu; d'eſtre trop à mon aiſe: & de n'auoir pas recherché aſſez purement la gloire de Dieu. Il reïteroit ſouuent ces paroles, *Ita Pater, quoniam ſic placitum fuit ante te! Fiat voluntas tua.* Oüy, mon Pere, puis que cette mort eſt agreable à vos yeux, Que voſtre volonté ſoit faite. Il parloit de ſa mort comme enchaſſée dans la mort de Ieſus-Chriſt. Enfin ſur les onze heures de nuit du [163] meſme Samedy, le ſecond iour de Septembre, vne conuulſion l'emporta, nous laiſſant à tous vne ioye au cœur, & vne douce eſperance, que ſon ſang produiroit vn iour des fruicts dignes de la gloire de Dieu. On n'ômit rien pour honorer ſes funerailles, & pour luy témoigner l'affection qu'on luy portoit. Son corps fut mis dans le Cimetiere commun, en vn lieu deſtiné pour les Preſtres, ſur lequel on pretend de

and contentment, conscious that he was dying in the nakedness of Jesus Christ, his Master. But this vivid satisfaction did not last long. God, wishing to consummate his work in him, and to purify him wholly, hid himself and left him bereft of all consolation. "It was," he said, [162] "the greatest affliction I experienced in all my destitution, to find myself forsaken by our Lord. It is true, he supported me in the distress of my spirit, through my loving compliance with his holy will, and my thankfulness toward him for the favor and honor which he showed me in letting me die for him."

On the Saturday when he was brought to us, he confessed three times very minutely and contritely; he also received the holy Viaticum and then Extreme Unction, piously responding to the words and prayers of the Church. "Alas, how unworthy I am of God's favors toward me!" he exclaimed. "I only regret that I suffer so little, and that I am too comfortable; and that I have not sought God's glory with sufficient singleness of purpose." He often repeated the words: *Ita, Pater, quoniam sic placitum fuit ante te, fiat voluntas tua!* "Yea, my Father, since this death is pleasing in thy sight, thy will be done." He spoke of his death as being enshrined in that of Jesus Christ. At length, toward eleven o'clock on the night of the [163] same Saturday, the second of September, he died in convulsions, leaving all our hearts full of joy and of a sweet hope that his blood would one day bear fruits worthy of God's glory. Nothing was omitted to honor his obsequies, and to show the affection in which he was held. His body was laid in the common Cemetery, in a spot set apart for Priests, where we intend some day to raise a

faire vn iour paroiſtre quelques marques du reſpect qu'on doit à ſa memoire.

I'auois, dit le meſme Pere, connû tres-particulierement dans le Païs des Hurons, & admiré la haute vertu de cét homme de Dieu. Ie me ſouuiens qu'hiuernant auec luy l'an 1644. en vn lieu nommé Endarahy, & paſſant ſur vn étang glacé, le quatriéme de Decembre, iour de ſaincte Barbe, la glace ſe rompant ſous mes pieds, i'enfonçay dans l'eau; luy ſans penſer au danger, accourut à moy pour me ſecourir, la glace manquant ſous luy, auſſi bien que ſous moy, nous nous viſmes tous deux à deux doigts de la mort; mais ayant fait vn [164] vœu en l'honneur de la Sainte, dont nous honorions la memoire, elle procura noſtre déliurance: ce que i'attribuay à ſes merites.

Il fit l'Eſté ſuiuant vn voyage auec moy au Païs des Nipiſiriniens, où les fatigues que ſon zele luy faiſoit ſouffrir, le ietterent dans vne maladie que nous croyïons tous eſtre mortelle: mais Dieu luy reſeruoit vne morte plus genereuſe.

I'ay particulierement remarqué & honoré en luy, vn grand reſpect, & vne attention exacte en toutes les choſes de deuotion. Vne humilité qui me confondoit, cherchant en toutes rencontres la ſoûmiſſion, & le mépris. Vn amour ardent & vn infatigable zele du ſalut des ames, qu'il a augmenté apres dans les diuerſes Miſſions où il a eſté employé. Il aimoit de cœur & d'affection la ſaincte Vierge, qui comme ie croy, luy a procuré vne mort ſi glorieuſe.

Voicy comme en parle vn autre Pere, à qui ſon ame eſtoit aſſez découuerte. Nous auons appris ce ſoir quatriéme de Septembre, l'heureuſe mort du Pere Leonard Garreau, homme vrayement [165] ſelon le cœur de Dieu, d'vne humilité tres-rare dans de

monument attesting the respect due to his memory.

"In the Country of the Hurons," said the same Father, "I had known very intimately and admired the exalted virtue of that man of God. I remember that, when I was passing the winter with him, in 1644, at a place named Endarahy, we were crossing a frozen pond, on the fourth of December, saint Barbara's day, when the ice broke under my feet and I sank into the water. Without thought of danger, he ran to my rescue, when under him, too, the ice gave way, and we found ourselves both within two finger-lengths of death. But, making a [164] vow to the Saint whose memory we were honoring, we were delivered by her. This I ascribed to his virtues.

"In the following Summer, he accompanied me to the Country of the Nipisiriniens, where the fatigues which his zeal led him to undergo, brought on an illness, which we all thought fatal; but God preserved him for a nobler death.

"I particularly observed and honored in him a profound respect and scrupulous care in all matters of devotion; a humility that put me to shame, ever seeking as it did submission and contumely; and an ardent love and tireless zeal for the salvation of souls, which afterward increased in the various Missions that he filled. He loved the blessed Virgin with cordial affection, and she, as I believe, procured him so glorious a death."

Another Father, to whom he wholly unbosomed himself, speaks of him as follows: "We learned this evening, September fourth, of the happy death of Father Leonard Garreau, a man truly [165] after God's heart, of a very rare humility, joined with very rare talents which he always concealed; of a

tres-rares talens, qu'il a touſiours cachez: D'vn zele, & d'vne ferueur ſi efficace, qu'il penetroit les cœurs de ceux auec qui il conuerſoit: D'vne obeïſſance à tout faire, & à ne rien faire, eſtant content de tout. Detaché entierement des creatures, & attaché inuiolablement à Dieu, qu'il aimoit en eſprit & en verité. Il eſtoit remply de ſolides ſentimens de la Foy, & pour l'ordinaire ſans aucun gouſt ſenſible; ce qui n'empéſchoit pas qu'il ne fuſt tres exact à tous les deuoirs de la veritable deuotion. Il y a enuiron dix ou onze ans, qu'eſtant malade à la mort, ſelon l'opinion de nos Medecins, qui l'auoient abandonné, i'eus la conſolation de penetrer dans les plus ſecrettes penſées de ſon cœur; ce n'eſtoit qu'vn perpetuel amour, vn abandon total de ſoy meſme aux volontez Diuines, auec tant de ferueur, auec vne force d'eſprit ſi vigoureuſe, auec des tranſports d'vne ame ſi remplie de Dieu, qu'il n'appartenoit qu'à ſon eloquence de les exprimer; ce qu'il faiſoit, à la verité, fort energiquement, [166] mais auec des ſentiments de ſoy-meſme auſſi humbles & auſſi profonds, que ſes hautes vertus eſtoient releuées. Et depuis ces dix ans là, il a eſté toûjours croiſſant dans ce double eſprit d'humilité & d'amour.

Diſons pour concluſion que l'amour & le zele des Ames, ont eſté ſon veritable caractere. Ce zele luy a fait quitter le monde pour entrer en noſtre Compagnie. Il luy a fait abandonner ſes parents, ſes amis, & ſa patrie, pour ſe ietter dans le Canadas, non parmy des Roys & des Princes, ou parmy des Peuples bien policez; mais parmy des Barbares, dans le milieu des foreſts, où la nourriture n'eſt quaſi pas capable de ſuſtenter la vie; mais ſeulement d'empeſcher la mort. Enfin le zele a eſté ſon element,

zeal and fervor so effective, that he penetrated the hearts of those with whom he conversed; of an obedience ready to do all things or to do nothing, being content with any lot; and entirely free from earthly ties, and inviolably attached to God, whom he loved in spirit and in truth. He was thoroughly imbued with the Faith, and ordinarily free from any sensible consolation; this did not prevent him from being very exact in all the duties of true devotion. About ten or eleven years ago, when he was mortally ill, according to our Physicians, who had abandoned hope, I had the consolation of penetrating his heart's most secret thoughts. I found only endless love and total self-abandonment to God's will, together with a fervor so ardent, a strength of mind so vigorous, and transports of a soul so filled with God, that only his own eloquence could express them — which, indeed, he did very forcibly, [166] but with an opinion of himself as humble and lowly as his distinguished virtues were exalted. And, during these ten years, he was ever increasing in this double spirit of humility and love."

Let us add, in conclusion, that love and a zeal for saving Souls composed his real character. This zeal made him leave the world to enter our Society; it made him forsake relatives, friends, and native land, to hasten to Canadas,— not to the society of Kings and Princes, or of highly civilized Peoples; but to that of Barbarians buried in forests, where we may almost say there is not food enough to sustain life, but merely sufficient to prevent death. In fine, during his sojourn in this new World, zeal has been his element, and the air that he last breathed in dying. Wounded by the Iroquois and dragged into

pendant ſon ſejour en ce nouueau Monde, & le dernier air qu'il a reſpiré à ſa mort. A meſme temps que les Iroquois l'eurent bleſſé, & traiſné dans leur Fort, s'oubliant de ſa nudité, mépriſant les playes qui luy cauſoient la mort, il ſe traiſna vers quelques Captifs Hurons, qu'il auoit engendrez à Ieſus-Chriſt [167] par les Eaux du Bapteſme. Il leur parla d'vne voix, à la verité languiſſante, mais pleine de feu, pleine d'amour, pleine de ſang. Il les anima à ſouffrir conſtamment pour Dieu, les tourmens qu'il ſçauoit bien leur eſtre preparez, les aſſeurant qu'ils ſe verroient bien-toſt au Ciel, s'ils perſeueroient dans la Foy qu'ils auoient embraſſée. Enfin les ayant oüis en confeſſion, il les purifia dans le Sacrement de Penitence.

Puis ayant ietté les yeux ſur vn ieune François, qui par vn dépit remply de rage & de trahiſon, s'eſtoit ietté parmy les Iroquois: Il l'appelle, luy gagne le cœur, luy fait voir l'enormité de ſon crime; il tire des regrets & des larmes de ce perfide, luy fait confeſſer tous ſes pechez, & en luy donnant l'abſolution, il le diſpoſe à la mort, qu'il ne croyoit pas ſi voiſine. Vn Iroquois l'ayant découuert aux François de Montreal, il fut pris & mené à Kebec, & condamné au dernier ſupplice, qu'il ſupporta auec vne reſignation qui rauit tout le monde. Il beniſſoit Dieu, de ce qu'il auoit eſté pris & condamné, diſant hautement que [168] c'étoit fait de ſon Ame, ſi on n'eût oſté la vie à ſon corps. Les Ames ſaintes ne vont quaſi iamais toutes ſeules en Paradis, Dieu veut qu'elles en menent ordinairement quelques-vnes auec elles, qui leur tiennent compagnie dans la gloire.

FIN.

their Fort, forgetting his nakedness and making naught of the wounds from which he was dying, he dragged himself toward some Huron Captives whom he had caused to be born in Jesus Christ [167] by the Waters of Baptism, and addressed them in a voice weak indeed, but full of fire, of love, and of spirit. He encouraged them to suffer with firmness, for God, the torments which he well knew were awaiting them, assuring them that they should soon see each other in Heaven, if they stood fast in the Faith which they had embraced. Finally, after hearing their confessions, he purified them in the Sacrament of Penance.

He perceived a young Frenchman, who, from a feeling of spite, mingled with anger and treachery, had gone over to the Iroquois. Calling him, he won his heart, and made him see the enormity of his crime. Wringing regrets and tears from this faithless man, he made him confess all his sins, and, absolving him, prepared him for death, which he did not think was so near. Betrayed by an Iroquois to the French at Montreal, he was seized and led to Kebec, where he was sentenced to capital punishment, which he bore with a resignation edifying to all beholders. He blessed God for his capture and condemnation, declaring that [168] his Soul would have been lost if his body had not been sentenced to death. Saintly Souls scarcely ever go entirely alone to Paradise, as it is God's will that they should usually take others with them, to bear them company in glory.

END.

XCI — XCIII

Miscellaneous Documents, 1656

XCI.—Journal des PP. Jésuites, Octobre 25 à Decembre 27, 1656

XCII.—Mort du Frere Liegeois. Anonymous; n.p., n.d.

XCIII.—Catalogve des Bienfaictevrs de N. Dame de Recouurance de Kebec. Various writers; 1632–57

SOURCE: Docs. XCI. and XCII. we obtain from the original MSS. in the library of Laval University, Quebec. Doc. XCIII. we obtain from a copy of the original MS., also in the archives of Laval University.

Journal des Pères Jésuites, Octobre 25 à Decembre 27, 1656.

1654.

febur. 5.
Le P. fr. Le Mercier Superieur general
Iournal interrompu.

vide 3. codices in quarto.
Le P. I. Lalleman vice supr. il continüe ce iournal

LE R P francois Le Mercier pour lors superieur de toute La mission, au lieu de Continuer dans ce Liure en suitte du 5e. Iour de feburier 1654 dans L autre page cy deuant, Le Iournal, en a fait La continuation dans vn autre papier In *quarto*, detachè de celuycy *in folio*. Ie ne scay ni quoment ny pourquoy. Il continue ce Iournal le 10 feburier 1654. Iusques a L onziesme Iour de may Inclusiuè de L an 1656. auquel Iour Il fit le R P Hirosme Lallemant Vice superieur qui continüa le Iournal dans ce mesme papier du R. P Mercier in quarto cõmencant du 12 Iour de May 1656. Iusquez au 19. de Iuin de la mesme annee. Ledit pere Hirosme Lallemant me donna Ce Liure in folio, et les trois autres cayers in quarto du P francois le Mercier encore supr. et me pria de Continuer le Iournal. Ce que I ay fait cõmencant a escrire du 12 Iuillet Et continuant Iusques au 16° Iour d'octobre de la mesme annee 1656, auquel Iour les trois cayers in quarto ont finis Et ont Esté remplis. Ainsy I ay cõmence a escrire dans Ce Liure In folio Et continuer le Iournal. Comme vous verrez en la page suiuante.

1656. octobre 25

Journal of the Jesuit Fathers, October 25 to December 27, 1656.

1654.

THE Reverend Father francois Le Mercier, at that time superior of The entire mission, instead of Continuing The Journal in this Book consecutively from the 5th Day of february, 1654, on The other page preceding this, wrote The continuation thereof in another document, In *quarto*, detached from this one, which is *in folio*,—I know not how or why. He continues this Journal on the 10th of february, 1654, Until The eleventh Day of may, Inclusive, of The year 1656. On that Day, He appointed the Reverend Father Hirosme Lallemant Vice-superior, who continued the Journal in that same quarto document of the Reverend Father Mercier, beginning with the 12th Day of May, 1656, Until the 19th of June in the same year. The said father Hirosme Lallemant gave me This folio Book, and the three other quarto books of Father francois le Mercier, who was still superior, and begged me to Continue the Journal. This I have done, beginning to write on the 12th of July, And continuing Until the 16th Day of october in the same year, 1656,—on which Day the three quarto volumes have come to an end, And Are filled. Accordingly, I have begun to write in This folio Book,

February 5.

Father françois Le Mercier, Superior general.

Journal interrupted.

Vide 3 codices in quarto.

Father J. Lalleman vice-superior; he continues this journal.

And to continue the Journal; As you will see on the following page.

1656, october 25.

OCTOBER, 1656.

25. At 8 o'clock in the evening, A canoe, despatched by Monsieur Boucher, arrives at Quebec from three Rivers; it brings us information that 40 Oneioutchronnons, in 7 canoes, arrived at three Rivers on The 20th of october with Collars, intending to take away with them the hurons of quebec. These oneiotchronons were Invited to do so by Annahotaha, as is said.

27. Monsieur Bourdon returned from tadousac in his boat, without any letter from father Albanel, whom he Left at tadoussac to go and winter on the other shore with the savages.

Death of madame Charni.

30. At six o'clock in the morning God called to himself Madame Charni, after an illness of 16 Days, and a life most pure and Innocent. She was buried on the 31st, in the new choir of the hospital Nuns.[14]

Cemetery blessed.

31. At 6 o'clock in the morning, the Father Superior blessed, with the customary Ceremonies of The church, the Cemetery of the hospital Mothers in the New Choir.

About 9 o'clock, the service for Madame Charni was held in the parish church; at its end, the body was borne to and buried in the new Cemetery of the hospital Mothers, which was not yet Enclosed. This favor was granted to Madame Charni, who had greatly desired and requested it.

Morües peschées a La malbaye.

a 3 heures apres midy arriua de tadoussac dans son bac le sieur Lepinè qui nous apporta Nouuelle du p Albanel: et nous dit que luy sieur Lepinè auoit peschè vn milier de molüe en vn Iour a la malbaye, a 8 lieües au dessous de L isle aux Coudres ce qui ne s'estoit encor fait en Canada.

A 9 heures du soir arriua N f pierre feautè dans vne Chalouppe des trois Riuieres sans Nouuelles.

NOUEMBRE

2 arriua a quebec des trois Riuieres a 10 heures du soir le pere Ragueneau auec 4 oneiotchronons. et Mr Charni qui ne fut qu'a mi Chemin de son voyage.

3 au soir fut tenu conseil dans la Cabane d'Anotaha huron par les 4 Oneiotchronons qui firent 4. presens pour leur faire scauoir quils les venoient querir et les emmener en leur pais ce fut en presence des francois et Algon.

Presens des onneiouts aux Hurons....

1 present. Ie te prends par le bras pour t'emmener. tu scay toy huron qu'autrefois nous ne faisions qu'un Cabane et vn païs. Ie ne scay par quel accident nous nous sommes separez. Il est temps de nous reünir. Ie te suis desia venu querir deux fois Vne fois a Montreal parlant au francois En ton absence, la 2°. a quebec. Cest pour la troisiesme fois que ie viens a present. Vn Collier.

2 Ie te metz vne natte dans ma Cabane.

Cod caught at malbaye.

At 3 o'clock in the afternoon, sieur Lepinè arrived in his boat from tadoussac, and brought us News of father Albanel. He also told us that he,—sieur Lepinè,—had caught a thousand cod in one Day at malbaye, 8 leagues below The isle aux Coudres; this had not yet been done in Canada.

At 9 o'clock in the evening, Our brother pierre feautè arrived in a Shallop from three Rivers, without News.

NOVEMBER.

2. There arrived at quebec from three Rivers, at 10 o'clock in the evening, father Ragueneau with 4 oneiotchronons and Monsieur Charni, who was only half-Way in his journey.

3. In the evening, a council was held in the Cabin of Anotaha, a huron, by the 4 Oneiotchronons, who made 4 presents in order to give the Hurons notice that they were coming to seek them and take them away to the Iroquois country. This was in the presence of the french and Algonquins.

Gifts from the onneiouts to the Hurons.

1st gift. "I take thee by the arm to lead thee away. Thou knowest, thou huron, that formerly we comprised but one Cabin and one country. I know not by what accident we became separated. It is time to unite again. I have twice before come to seek thee,—Once at Montreal, speaking to the french In thy absence; the 2nd time, at quebec. It is for the third time that I now come." A Collar.

2nd. "I put a mat in my Cabin for thee."

3 Ie te donne de la terre pour faire du bled d'inde.

4 Ie te leue de terre

P. Lemoyne. 5 Le pere le Moine Arriua a quebec auec St. Iaques soldat, de son voyage des Agniengeronons nous portans Nouuelles que la paix continuoit entre eux & le françois; qu'ils la faisoit auec le huron et que si l algonquin vouloit enuoyer des ambassades chez Eux qu'ils la fairoient aussy

fession de Mlle. ourdon hospre 7 Mr de lepinè partit pour la seconde fois pour tadoussac. Item Sœur Marie therëse de Iesus hospitaliere fit sa profession. le P Sup officia le P Vimon prescha. Mr bourdon y assista et fut a loffrande et Madame bourdon et sa fille d'Auteil entrerent dans la maison des hospitalieres auec La permission du p. Supr.

17 KahiKohan arriua du bicq au soir dans vne chalouppe.

17. Ie receu lettres des trois Riuieres par lesquelles I'apris que le P. Ragueneau auoit fait les presens qui suiuent aux oneiotchronons.

1 pour leur graisser les Iambes et les bien vaigner de leur arriuée 3 capots pour leur trois familles:

2 pour leur dire qu'ils seront tousiours les bien venus icy pourueu qu'ils viennent en petit nombre, y ayant trop de difficultez trop de larcins Et trop peu de place En nos maisons en vn grand nombre. Vn Collier.

3rd. "I give thee some land for raising indian corn."

4th. "I lift thee from the ground."

Father Lemoyne.

5. Father le Moine Arrived at quebec with St. Jaques, a soldier, from his journey to the Agniengeronons, bringing us News that the peace was continuing between them and the french; that they were making peace with the hurons; and that, if the algonquins would send embassies to Them, they would make it also with them.

Profession of Mademoiselle Bourdon, hospital nun.

7. Monsieur de lepinè started for the second time for tadoussac. *Item*, Sister Marie therëse de Jesus, hospital nun, made her profession. The Father Superior officiated; Father Vimon preached. Monsieur bourdon was present, and was at the offering; and Madame bourdon and her daughter d'Auteil [15] entered the hospital nuns' house, with The permission of the father Superior.

17. Kahikohan arrived from bicq in the evening, in a shallop.

17. I received letters from three Rivers, by which I learned that Father Ragueneau had made the following gifts to the oneiotchronons:

1st. To grease their Legs, and to welcome them on their arrival, 3 cloaks for their three families.

2nd. To tell them that they will be always welcome here, provided they come in small number,— as there are too many difficulties, too many thefts, And too little room In our houses, for a great number. A Collar.

3 pour Leur dire que l on leur refera leurs armes comme ils ont demandè. 2000 grains de porcelain.

4 pour leur dire que ce qu'ils ont demandè que l'on allast demeurer chez eux a Oneiȣt: Cela dependoit d'Achiendace, qui est a Onontae, Et qu'ils debuoient s'adresser a luy. Vn Collier.

5 pour les reprimender de ce qu'ils sont sortis de quebec dans vne fausse crainte des Algonquins, qui n'ayant que des pensees de paix ne sont pas pour faire vn mauuais coup, principalement dans le sein d'onontio. Vn collier.

6 pour leur faire scauoir que L Onnotaeronon lors qu'il traitta de paix auec Nous au nom des quatre Nations Superieures y compris les Hurons Et Algonquins Et qu'ainsy ils ne debuoient rien craindre de ce cotè La.

7 pour mettre vne natte en leur pais, ou ils nous ont desia allumé vn feu lorsque les francois Hurons ou Algonquins y voudront aller visiter. Vn Collier.

8^{e} de 8 castors pour les exhorter a aller a la chasse sans crainte en quelque endroit que ce soit et que s'ils rencontroient les Algonquins ils se fassent chaudiere et se donnent de la viande.

9^{e} Vn peau d'orignac pour leur faire scauoir que l'Algonquins ayant parlè depuis peu a l'Agnieronon Il y a paix de tous costez.

3rd. To tell Them that their weapons will be repaired, as they have requested,—2000 porcelain beads.

4th. To tell them that, concerning what they have asked,—that we should go to live with them at Oneiout,—That depended upon Achiendace,[16] who is at Onontae; And that they must address him. A Collar.

5th. To reprove them because they left quebec in a false dread of the Algonquins, who, having only thoughts of peace, are not disposed to commit a hostile act, especially in the bosom of onontio. A collar.

6th. To let them know that The Onnontaeronon, when he negotiated a peace with Us in the name of the four Upper Nations, included therein the Hurons And Algonquins; And that they should, therefore, fear nothing from That quarter.

7th. To place a mat in their country,—where they have already kindled a fire,—when the french, Hurons, or Algonquins shall choose to go and visit it. A Collar.

8th. Of 8 beavers, to exhort them to go to the chase without fear, wherever it be; and that, if they should meet the Algonquins, they shall prepare a kettle, and give one another meat.

9th. A moose-skin, to let them know that, the Algonquins having recently spoken to the Agnieronon,[17] There is peace on all sides.

The Algonquins have Contributed the following presents.

Les Algonquins ont Contribué aux susdits presens.

Le 7e le 8e le 9e Et le 3e. qui font 4 presens.

fidelité promise. Le tout a estè bien receu de L Oneiotchronon qui a promis Vne foy Inuiolable

P. albanel au bicq. 20 KahiKohan qui estoit venu du bic le 17 au soir s'en retourna au mesme Lieu. Il auoit apportè lettres du p Albanel.

Le froid cõmença rudement.

DECEMBRE.

5. Ie visitè La cote de beauport ou ie fus 3 iours.

11 Ie visitè La cote de beauprè, ou ie demeurè Iusques au 18 inclusiuè. Le chemin Et le temps furent tres mauuais.

24 Le p poncet dit la messe de minuict auec Diacre Et sousdiacre.

Noel. 25 Mr Vignart fit le diacre, Et Mr le bé le soudiacre. Il y eut trois Confesseurs les pp. Vimon, Chastelain et Mr St Sauueur. I assistè au Lutrain. le P le moine dit la messe de minuict a l hospital & Mr St Sauueur aux Vrsulines. Item le dit p le moine dit la grande Messe au mesme lieu Et Moy aux Vrsulines Cest ordre ne fut pas bien concertè Il ne faut plus doresnauant retirer les Chappelains de leurs chappelles pour faire diacre Et soudiacre en les priuan de dire. La messe de minuict en leurs monasteres. C'est vn subiet de murmur raisonable. La Nuict fut fort douce par vn degel. On sonna le premier

fetes de Noël.

The 7th, the 8th, the 9th, And the 3rd, which make 4 presents.

Fidelity promised.

All has been well received by The Oneiot-chronon, who has promised An Inviolable faith.

Father albanel at bicq.

20. Kahikohan, who had come from bic on the evening of the 17th, returned to the same Place. He had brought letters from father Albanel.

Keenly cold weather begins.

DECEMBER.

5. I visited cote de beauport, where I spent 3 days.

11. I visited cote de beauprè, where I remained Until the 18th, inclusive. The road And the weather were very bad.

24. Father poncet said the midnight mass, with Deacon And subdeacon.

Christmas.

25. Monsieur Vignart served as deacon, And Monsieur le bé[18] as subdeacon. There were three Confessors: fathers Vimon and Chastelain, and Monsieur St. Sauveur. I assisted at the Lectern. Father le moine said the midnight mass at the hospital, and Monsieur St. Sauveur at the Ursulines'. *Item*, the said father le moine said high Mass at the same place, And I at the Ursulines'. This order was not well planned. The Chaplains must not again be henceforth withdrawn from their chapels in order to serve as deacon And subdeacon,—being thus deprived of saying The midnight mass in their monasteries. This is a cause of reasonable complaint. The

Christmas festivals.

coup de Matines a 9 heures le 2d a 9 et ¯| et le 3° a vn peu deuant dix heures. On comẽca Imediatemen a 10 heures. La messe du Iour a 7. la grande Messe a 9 ½. le sermon se fit apres vespres, en suitte le salut.

ordre des jours de nöel.

Le 24 on sonne [le] premier coup du souper (la vieille de Noel estant en vn dimanche) a 5 heures le 2 a 5 heures et vn quart. les litanies a 6 heures et vn quart lexamen a 6 heures Et ¯/₂. le lendemain le leuer a 5 heures. le 1r du souper a 5 heures du soir & le second a 5 heures & vn quart. Les Litanies a 7 heures.

St Estienne

26 A 3 heures du soir Retournerent a quebec Les 3 Ambassadeurs hurons qu'on auoit enuoyè a Agniè. Ils sont accompagnez de 5 Agnieronons dont 4 sont venus a quebec le 5e est restè aux 3 Riuieres. Le fruit de leur ambassade a estè qu'au printemps prochain les Agnieronons viendront en nombre querir les hurons a quebec.

On dit La grande Messe auec diacre Et soubdiacre.

St Jean.

27 On dit La grande Messe sans diacre et soubdiacre. Ie Croy que la maladie du pere poncet en fut cause.

Night was very mild, on account of a thaw. The first bell for Matins was rung at 9 o'clock, the 2nd at 9½, and the 3rd a little before ten o'clock. We began Promptly at 10 o'clock. The mass for the Day at 7, high Mass at 9½. The sermon occurred after vespers; next, the benediction.

Order for the christmas days.

On the 24th, the first bell for supper was rung (Christmas eve being on a sunday) at 5 o'clock, the 2nd at a quarter past 5, the litany at a quarter past 6, the examination at 6½. Next day, the rising bell at 5 o'clock; the 1st bell for supper at 5 o'clock in the evening, and the second at a quarter past 5. Litany at 7 o'clock.

St. Stephen's day.

26. At 3 o'clock in the evening, The 3 huron Ambassadors who had been sent to Agniè Returned to quebec. They are accompanied by 5 Agnieronons, 4 of whom have come to quebec; the 5th remained at 3 Rivers. The result of their embassy was, that next spring the Agnieronons will come in force, to seek the hurons at quebec.

High Mass is said, with deacon And subdeacon.

St. John's day.

27. High Mass is said without deacon and subdeacon. I Think father poncet's sickness was the reason.

Death Of Brother Liegeois.

THE Iroquois had already killed or burned fathers Daniel, de Brebeuf, Lallemant, and Buteux; They had murdered Father Jogues, with two donnés,— La Lande, and robert, called "The good." Until Then, they seemed to have spared our brother Coadjutors, although these accompanied our fathers wherever they went. But in The year 1655 they extended Their cruelty even to them; they killed One of them, near Quebec, and wounded The other with two balls, toward The platon sainte Croix. This latter was Brother Louis Le Böesme; And The other, Brother N. Liégeois,— both french by nation, And worthy of a sort of martyrdom.[19]

The Iroquois, bent on The destruction of the Christian Algonquins and hurons, whose shattered remnant we preserved in The fort of Sillery, were incessantly prowling about this Village, in order to lay Ambushes for Them, and for those who furnished Them an asylum. On the 29th of May, A band of seven or eight agniez, having perceived our Brother Liégeois in The fields Near Sillery,— where he was usefully and courageously engaged in the service of the Missionaries And of Their Neophytes, in very dangerous times,— all at once surrounded Him, took Him without resistance, pierced His Heart with a gunshot, and stretched Him dead at Their feet. One of them Carried off His Scalp, and The other cut off His head, which he Left on The spot.

Le Lendemain Les algonquins trouverent son corps, et L'apporterent a Sillery, d'ou il fut transporté en chaloupe a Québec. Nos peres et nos freres allerent processionnellement, Le prendre au bord de L'eau: Les pères en robbe, avec Le bonnet quarré sur La tete, et vn cièrge a La main; Nos freres avec quelques Vns des donnez ou des hommes de La maison, apporterent Le corps dans notre Chapelle; ou L'on dit Vepres des morts Et d'autres prieres après. Le soir nos ff accommoderent Le Corps du defunt, a La maniere de La Compagnie: Et La 31. de May il fut inhumé, aprés L'office et La messe; tous nos peres et nos ff., avec beaucoup de personnes du dehors, assisterent a ses obseques. Il fut Enterré au bas de La Chapelle: c'est a dire dans L'un des deux costez, ou se trouve aujourdhui L'autel de la congregation des messieurs.

Le F. Liégeois a passé plusieurs années dans Le Canada, Et il a rendu de bons services a La mission; Et specialement au collége de Québec; qui avoit brulé tout recemment, Et qu'on releva de son temps: nous avions ici de neuf sortes d'ouvriers, emploïez a La batisse de La maison et d'une Chapelle nouvelle, sur Lesquels il etoit chargé de veiller. De québec il passa aux trois Rivieres: ou il bastit vne maison Commode avec vne chapelle pour nos missionnaires et Leurs sauvages. De la il revint a Québec, ou il s'occupa a perfectionner Les ouvrages, qu'il y avoit conduit autrefois. Enfin Durant Le fort de la guerre des Iroquois Il fut envoïé a Sillery, pour aider ou conduire Les Sauvages dans La Construction d'un nouveau fort, qu'ils faisoient dans Les Champs. C'est ou il trouva La recompense de ses travaux: Je

On the Next day, The algonquins found his body and brought It to Sillery, whence it was conveyed in a shallop to Québec. Our fathers and brethren went in a procession to receive It at the edge of The water,—The fathers robed, with birettas on Their heads, and tapers in Their hands. Our brethren, with some of the donnés, or household servants, brought The body into our Chapel, where We said Vespers for the dead, And afterward other prayers. At evening, our brethren made ready The Body of the deceased after The manner of The Society; And on The 31st of May he was buried, after The office and The mass. All our fathers and brethren, with many persons from without, were present at his obsequies. He was Buried in the lower part of The Chapel,—that is to say, on The side where to-day stands The altar of the congregation of messieurs.

Brother Liégeois spent many years in Canada, And rendered good service to The mission,—especially to the college of Québec, which had quite recently burned, And which was rebuilt in his time. We had nine kinds of workmen here, employed in The building of The house and of a new Chapel,—Whom he was charged to oversee. From québec he went to three Rivers, where he built a Convenient house, with a chapel, for our missionaries and Their savages. Thence he came back to Québec, where he was occupied in completing The enterprises which he had formerly directed. Finally, During The height of the war with the Iroquois, He was sent to Sillery, to aid or direct The Savages in The Construction of a new fort which they were making in The Fields. It is there that he found The recompense of his labors,—I mean, a precious death,—while he was

veux dire vne mort précieuse; tandis qu'il travailloit, a garentir nos neophytes des Insultes de L'Iroquois.

Il paroist par nos memoires, que Le f Liégeois fut considére des Gouverneurs de son temps: et que nos peres avoient en Lui vne Confiance particuliere; puisque pour Le service de La mission, Et a L'occasion de nos diverses batisses, il a plusieurs fois traversé Les mers. . . . Ie ne trouve point dans Les annales; quel etoit son nom de batême, ni de qu'elle province il etoit. quoiqu'il en soit, je ne doute pas que Dieu n'ait recompensé son Zéle, son courage, et ses travaux.

laboring to protect our neophytes from the Outrages of The Iroquois.

It appears by our records that brother Liégeois was esteemed by the Governors of his time; and that our fathers had a special Confidence in Him, since for The service of The mission, And in connection with our various buildings, he repeatedly crossed The seas. . . . I do not find in The annals what his baptismal name was, or from what province he came. However this be, I doubt not that God has rewarded his Zeal, his courage, and his labors.[20]

Catalogve des Bienfaictevrs de N. Dame de Recouurance de Kebec, povr qvi il favt prier et les recommander avx prieres dv pevple.

L'an 1632.

L'AN 1632. le 5. iuillet, les François arriuerent à Kebec, et 8. iours apres rentrerent dans le fort, que l'Anglois leur remiſt entre les mains. Les peres de la Compagnie de Iesus qui vinrent en ceste flotte, entretinrent de leurs ornements l'autel qu'on dressoit au fort tous les dimanches et festes pour dire la saincte messe, et administrer les sacrements aux François iusques à ce que la chapelle fust bastie.

Les PP. Jesuites.

1633. Mr. de Champlain.

L'an 1633, Mr. de Champlain fist bastir la chapelle de Nostre Dame de Recouurance aux frais de Messieurs de la Compagnie. Les peres de la Compagnie de Iesus l'entretinrent d'ornements et de cire iusques au mois de Iuin de l'année 1634.

Les PP. Jesuistes. L'Image de Nre Dame de Recouurance.

Item ils donnerent l'Image de Nostre Dame en relief qui est sur l'autel; ceste Image s'appelle Nostre Dame de Recouurance tant à cause que la chapelle porte ce nom à raison [que] Mr. de Champlain auoit faict vœu de la faire bastir soubs ce tiltre si on recouuroit le

List of the Benefactors of Nostre Dame de Recouvrance at Kebec, for whom prayers should be offered, and who should be commended to the prayers of the people.

In the year 1632.

IN the year 1632, on the 5th of july, the French arrived at Kebec; and 8 days afterward they entered the fort, which the English had handed over to them. The fathers of the Society of Jesus who came with that fleet supplied with their own ornaments the altar that was erected in the fort every sunday and festival for the celebration of holy mass, and for administering the sacraments to the French, until such time as the chapel was built.

The Jesuit Fathers.

1633. Monsieur de Champlain.

In the year 1633, Monsieur de Champlain caused the chapel of Nostre Dame de Recouvrance to be built at the expense of the Gentlemen of the Company. The fathers of the Society of Jesus supplied it with ornaments and wax until the month of June in the year 1634.[21]

The Jesuit Fathers, The Image of Nostre Dame de Recouvrance.

Item, they gave the Image of Our Lady in relief which is above the altar. This Image is called Nostre Dame de Recouvrance [Our Lady of Recoverance], both because the chapel bears that name,—on account of Monsieur de Champlain having made a vow to

pays, ce qu'il a accomply la chose estant arriuée, que pour autant que ceste Image a esté recouurée d'vn naufrage, que fist vn pere de la Compagnie de Iesus venant en ces contrées.

1634
Messievrs.
L'image de S^t. Ioseph.

L'an 1634 Messieurs de la Compagnie ont enuoyé pour 100. escus de Meubles et ornements, entre autres l'Image de S^t. Ioseph en bosse qui est sur l'autel.

M. Du Plessis
Les 2. tableaux sur cuiure de la Natiuité et de S^t. Ioseph.

M^r. du Plessis Bochart, pour lors General de la flotte, a donné deux tableaux en cuiure de mediocre grandeur, l'vn de la Natiuité de Nostre Seigneur, l'autre qui represente Nostre Dame, S^t. Ioseph, et l'Enfant Iesus au millieu.

M. de Castillon.
Les 4. petits tableaux de nos Saincts.

Item, M^r. de Castillon a donné deux petits tableaux des S^ts. Ignace, Xauier, Louys de Gonzague et Stanislas.

1635
M. De Champlain.

L'an 1635, M^r. de Champlain, Gouuerneur du pays laissa par testament à la Chapelle quelques meubles, dont la vente a faict la sõe d'enuiron 900ll.

De ceste somme on a eû le soleil et calice vermeil doré, auec les burettes et le bassinet.

Item vn grand coffre de bois,

Item quelques seruiettes,

Item enuiron 2 douzaines de seruiettes,

Item vn petit coffre garny de peintures qui a esté vendu 16ll.

M. De Castillon.
Le grand tableau de Nostre Dame.

Monsieur de Castillon a donné le grand tableau de Nostre Dame sans encastillement.

1636
Messievrs.

L'an 1636. Messieurs de la Compagnie ont enuoyé vne aube de toile commune,

Item vne nappe d'autel,

Item deux amicts,

Item sept purificatoires,

build it under that name if the country were recovered, which he did when that event took place,—and because this same Image was recovered from a shipwreck that befell a father of the Society of Jesus, while on his way to these countries.[22]

1634.
The Gentlemen,
The image of St. Joseph.

In the year 1634, the Gentlemen of the Company sent Furniture and ornaments to the value of 100 écus,—among other things the Image of St. Joseph in relief that is above the altar.

Monsieur Du Flessis,
The 2 pictures on brass of the Nativity and of St. Joseph.

Monsieur du Plessis Bochart, then General of the fleet, gave two brass pictures of medium size: one of the Nativity of Our Lord; the other representing Our Lady and St. Joseph with the Infant Jesus between them.

Monsieur de Castillon,
The 4 small pictures of our Saints.

Item, Monsieur de Castillon gave two small pictures of Sts. Ignatius, Xavier, Louys de Gonzague, and Stanislas.[23]

1635.
Monsieur De Champlain.

In the year 1635, Monsieur de Champlain, Governor of the country, left by his will to the Chapel some furniture, the sale of which realized the sum of about 900 livres.[24]

With this sum were purchased the gilded sun and the silver-gilt chalice, with the wine-pitchers and tray.

Item, a large wooden chest;

Item, some napkins;

Item, about 2 dozen napkins;

Item, a small chest ornamented with pictures, which was sold for 16 livres.

Monsieur De Castillon,
The large picture of Our Lady.

Monsieur de Castillon gave the large picture of Our Lady without the frame.

1636.
The Gentlemen.

In the year 1636, the Gentlemen of the Company sent an alb of common linen;

Item, an altar-cloth;

Item, two amices;

Item vn surplis,

Item vn pauilon de camelot vert ondé,

Item vn pauilon de droguet à fleurons rouges,

Item trois ou 4 liures d'encens,

Item dix liures de cire iaune en cierges,

Item dix liures de cire blanche en cierges.

Vn des peres de la Compagnie de Iesus donna, auec la permission de son Superieur, vne ceinture pour l'Aube, vne boëte de petit taffetas pour hosties, & 1 palle.

1640. En l'année 1640. l'eglise de Kebec ayant esté bruslée et consommée du feu auec la maison des peres Iesuistes, on sauua quasi tous les ornements d'Eglise.

Messievrs. Es annees suiuantes, Messieurs de la Compagnie ont cessé de faire des dons pour les ornements d'Eglise, laissants le soin de ceste affaire à la charité des habitants, se contentants de la pension de 6000ll. pour deux peres en chaque Residence.

1642
Mr. de L'Isle.
Les tapis qui ont esté mis en plusieurs pieces.

En l'année 1642. Mr. De l'Isle, lieutenant de Mr. le Gouuerneur a donné vne robe de castor, dont on achepta les deux pieces de tapisserie qui sont autour de l'Autel.

Amendes. Mr. le Gouuerneur a faict applicquer ès dites années suiuantes quelques amendes à l'Eglise de Kebec, qui ont esté employées en ornements.

1643 & 1644. Es annees 1643. & 1644. on fiſt vne cueillette parmy les habitants pour quelques ornements & meubles de l'Eglise.

Item, seven purificators;
Item, a surplice;
Item, a curtain of green watered camlet;
Item, a curtain of drugget with red flowers;
Item, three or 4 livres' weight of incense;
Item, ten livres of yellow wax in tapers;
Item, ten livres of white wax in tapers;

One of the fathers of the Society of Jesus gave, with the permission of his Superior, a girdle for the Alb, a box of small taffeta for wafers, and 1 palla [chalice-cover].

1640.

In the year 1640, the church of Kebec was burned and destroyed by fire, together with the house of the Jesuit fathers.[25] We saved nearly all the Church ornaments.

The Gentlemen.

In succeeding years, the Gentlemen of the Company ceased to make donations for Church ornaments, leaving the care of that matter to the charity of the habitants, and contenting themselves with paying the pension of 600 livres for two fathers at each Residence.[26]

1642. Monsieur de L'Isle, The carpets laid in several pieces.

In the year 1642, Monsieur De l'Isle, lieutenant of Monsieur the Governor, gave a robe of beaver-skins, with which were purchased the two pieces of carpet that lie around the Altar.

Fines.

Monsieur the Governor in the following years caused certain fines to be applied to the Church of Kebec; they were expended in purchasing ornaments.

1643 and 1644.

In the years 1643 and 1644, a collection was taken up among the habitants for some ornaments and furniture for the Church.[27]

Mr. De Montmagny. Le petit Tabernacle tout doré.

Mr. de Montmagny, Gouuerneur, donna 25. escus, qui ont esté employez au tabernacle doré qui est à present sur le grand autel, apporté en l'an 1644. auec quelques autres aumosnes des particuliers, dont on a aussi achepté deux chasubles de satin, l'vne rouge, l'autre verte, à fleurs toutes deux.

Item vne grande chape de satin blanc à fleurs.

Item 4 chandeliers de cuiure, apportés ceste année présente 1645.

1644 & 1646. Mr. de Montmagny. Le vase de l'eau baptismale.

Mr. de Montmagny, Gouuerneur, a donné le vase de cuiure cizelé qui sert pour l'eau baptismale.

1645. Le fond de la bastisse de l'Eglise.

En l'an 1645. Mr. de Montmagny Gouuerneur, et les habitants, ont applicqué douze cents cinquante castors prouenants des soldats venus des Hurons, pour faire bastir vne Eglise à Kebec, en l'honneur de Nostre Dame de la Paix.

1646. Mr. de Montmagny. La tapisserie grande pour le marchepied de l'autel.

En l an. 1646. Monsr. de Montmagni, Gouuerneur de la nouuelle france, a donné à l'eglise de Quebec vne piece de tapisserie neufue et assez grande pour seruir au marchepied de l'Autel les bonnes festes de l'année.

Messievrs. La cloche de 100ll.

Item en mesme temps il a declaré qu'il donnoit à l'église, de la part de Messieurs de la Comp. de la Nouuelle France, la cloche qu'on a penduë au clocher en l'automne dernier, pesant enuiron 100ll; elle restoit des meubles des dicts Messieurs de la Compagnie.

Mlle. De Tilly. tauaiole.

Le 9. d'auril 1646. Melle Tilli a donné à la Chapelle de Québec vne tauaiole d'enuiron 2

Monsieur De Montmagny, The small Tabernacle, all gilt.

Monsieur de Montmagny, the Governor, gave 25 écus, which,—together with some other alms, from private individuals,—were expended on the gilded tabernacle which is now on the main altar, brought in 1644. With these sums have also been purchased two satin chasubles,—one red, the other green, and both flowered.

Item, a large cope of flowered white satin;

Item, 4 brass candlesticks, brought this present year, 1645.

1644 and 1646. Monsieur de Montmagny, The vessel for baptismal water.

Monsieur de Montmagny, the Governor, gave the chased brass vessel for the baptismal water.

1645. The fund for the building of the Church.

In the year 1645, Monsieur de Montmagny, the Governor, and the habitants gave twelve hundred and fifty beaver-skins, brought by the soldiers who came from the Huron country, to have a Church built at Kebec in honor of Our Lady of Peace.[28]

1646. Monsieur de Montmagny, The large carpet for the altar-steps.

In the year 1646, Monsieur de Montmagni, the Governor of new france, gave to the church of Quebec a piece of new carpet sufficiently large to cover the Altar-steps on all the great feasts of the year.

The Gentlemen, The bell of 100 livres.

Item, at the same time he declared that he gave to the church, on behalf of the Gentlemen of the Company of New France, the bell that was hung in the steeple last autumn, weighing about 100 livres; and that remained from the effects of the said Gentlemen of the Company.

Mademoyselle De Tilly, altar-cloth.

On the 9th of april, 1646, Mademoyselle Tilli[29] gave to the Chapel of Québec an altar-

aulnes de long, qui a desia serui, et n'est pas neufue.

Mr. Giffard. passement noir.

En dec. 1646. Made. Giffard a donné 4 aulnes de passement noir.

1647. Melle. De Repentigny. Corporaux, Mouchoirs.

En Ian. 1647. Madelle de Repentigny a donné vn corporal à dentelle.

Item 3. corporaux et 2. mouchoirs.

Item vn dessus de nappe d'autel de toile d'Hollande.

Mlle Godefroy.

Et Madelle Godefroy vn corporal à dentelle.

Mr. de la Tour. grand ciboire.

Monsr. de la Tour a donné 100ll. qui ont serui à fournir le payement du grand ciboire apporté ceste année, auec la Croix et 4 chandeliers d'argent.

1648. Mr. De Repentigny. grand tabernacle.

Monsr. de Repentigny a donné 40ll. pour commencer le grand tabernacle, pour lequel la communauté a fourny 400ll. qui est arriué icy l'an 1649. au mois d'aoust.

1650. Robert Hache. Cloche.

Robert Hache a donné vne cloche pesant 1000ll. qui est arriuée l'an 1651.

1651. M. Menoil. tasse d'argent doré.

Monsr. Ménoil a donné vne petite tasse godronnée et cizelé d'argent vermeil doré

Item vne couppe basse couuerte de cristail.

Zacharie Cloustier. Verge de Bedeau.

Mr. Zacharie Cloustier a donné vne regle d'Ebene pour le Bedeau.

Mr. Gloria. Argent.

Monsr Gloria a donné la somme de 33ll. 6s. 6d.

Mr. St. Martin. Argent.

Monsr de St Martin, Chantre a donné la somme de 60ll. pour estre employée en liures d'Eglise pour le chœur.

Leg. Ioliet.

Jean Joliet Charron, a laissé à sa mort par testament la sõe de 38ll.

cloth about 2 ells long, which has already been used and is not new.

Monsieur Giffard, black lace.

In december, 1646, Madame Giffard gave 4 ells of black lace.

1647. Mademoyselle De Repentigny, Corporals, Handkerchiefs.

In January, 1647, Mademoyselle de Repentigny gave a corporal edged with lace;

Item, 3 corporals and 2 handkerchiefs;

Item, an upper altar-cloth of Holland linen;

Mademoyselle Godefroy.

And Mademoyselle Godefroy a corporal edged with lace.

Monsieur de la Tour, a large ciborium.

Monsieur de la Tour gave 100 livres, which sum was employed in paying for the large ciborium brought this year, with the Cross and 4 silver candlesticks.

1648. Monsieur De Repentigny, a large tabernacle.

Monsieur de Repentigny gave 40 livres to commence the large tabernacle, for which the community gave 400 livres. It arrived here in 1649, in the month of august.

1650. Robert Hache, Bell.

Robert Hache gave a bell weighing 1000 livres, which arrived in the year 1651.

1651. Monsieur Menoil, a silver-gilt cup.

Monsieur Ménoil gave a small cup, carved around the edge and chased, of silver gilded over;

Item, a low cup covered with crystal.

Zacharie Cloustier, Beadle's Staff.

Monsieur Zacharie Cloustier gave an Ebony staff for the Beadle.

Monsieur Gloria, Money.

Monsieur Gloria gave the sum of 33 livres, 6 sous, 6 deniers.[80]

Monsieur St. Martin, Money.

Monsieur de St. Martin, Chanter, gave the sum of 60 livres to be expended in purchasing Church books for the choir.

Legacy, Joliet.

Jean Joliet, a Wheelwright, left by will at his death the sum of 38 livres.

Barbe Hebou—formerly the wife of Jean

Leg. Barbe Hebou.

Barbe Hebou iadis femme de Jean Miloüer dict Du maisne, a legué par testament la somme de 66ll. 13s. 8d.

Mlle. de Repentigny.

Madelle. de Repentigny et Madelle. Godefroy sa fille ont presté à l'Eglise, toutes les festes solennelles de l'année depuis le iour de Noel 1650. leurs tentures de tapisserie et autres choses qu'on leur a demandé, non sans preiudice et incommodité notable.

1651 et 1652. Prests.

Item, Madelle. de Repentigny fit à son fils Charles vn fort beau surplis à dentelle, lequel ne luy ayant serui qu'vne fois, fut bruslé dans l'incendie des Meres Vrsulines.

Item elle a donné la sotanne rouge auec le bonnet quarré qui sert à Charles son fils.

Duquet. argent.

Made. Duquet a donné 22ll. qui luy estoient dues pour des ouurages de toile faicts pour l'Eglise.

R. P. Supr. Droguet.

Le R. P. Supr. à la requeste du P. Ierosme Lalemant, a donné vne piece de droguet d'enuiron 8. aulnes; c'est vne espece de toile imprimée de fleurs rouges. On en a fait, de 7 aulnes enuiron vn pauillon.

Cuuette.

Item vne petite cuuette pour les burettes, d'estain.

Made. Marsolet. 1652. pierre.

Vne grosse pierre pretieuse en ouale percée d'argent auec vn ruban bleu pour la clef du grand tabernacle.

Madelle. de Repentigny. Chappelet 1652.

Vn beau chappelet d'Ambre pour N. D. de Recouurance le 14 d'aoust 1652.

Made. d'Emery. 1651. Chappelet.

A enuoyé de France par Made. de Monceaux vn gros chappelet de cornaline pour la mesme Image de N. D. de Recouurance.

Legacy, Barbe Hebou.

Milouer, called Du maisne — bequeathed by will the sum of 66 livres, 13 sous, 8 deniers.

Mademoyselle de Repentigny.

Mademoyselle de Repentigny and Mademoyselle Godefroy, her daughter, lent to the Church on all the solemn feasts of the year from Christmas day, 1650, all their tapestry hangings, and other articles which were asked from them,— not without considerable trouble and inconvenience.

1651 and 1652. Presents.

Item, Mademoyselle de Repentigny gave to her son Charles a very handsome surplice, trimmed with lace, which was used but once by him, and was burned in the fire that destroyed the house of the Ursuline Mothers.

Item, she gave the red soutane with the biretta used by her son Charles.

Duquet, money.

Madame Duquet gave 22 livres that were due her for linen articles which she had made for the Church.

Reverend Father Superior, Drugget.

The Reverend Father Superior gave, at the request of Father Jerosme Lalemant, a fine piece of drugget, about 8 ells long; it is a kind of linen, with red flowers printed on it. With about 7 ells a canopy was made.

Basin.

Item, a small basin of pewter for the wine-pitchers.

Madame Marsolet, 1652, stone.

A large oval precious stone, pierced with silver, with a blue ribbon, for the key of the large tabernacle.

Mademoyselle de Repentigny, Rosary, 1652.

A beautiful Amber rosary for Our Lady of Recoverance, on the 14th of august, 1652.

Madame d'Emery, 1651, Rosary.

Sent from France by Mademoyselle de Monceaux, a large rosary of carnelian for the same Image of Our Lady of Recoverance.

Madelle. De l'Isle. Sept. 1652 tauiolles.

A donné à la paroisse; vne pente de rayseau d'enuiron 2. aulnes; 2. rideaux de toile a bandes de rayseau; vne toilette d'enuiron vne aulne & demie à 4. bandes.

Madelle. de Repentigny. Ian. 1653.

Vne belle dentelle deliée large de 3 doigts. 4. aulnes pour le tour de la nappe.

Mad. de la Pelterie.

Vn grand tableau de S^t^. Joseph, mis au costé gauche de l'autel ou retable de la paroisse.

Mad. d'Ailleboust.

Vne nappe de credence le 1^er^. de Ianu. 1654.

Mad. de la Pelterie.

Madame de la Pelterie dix escus p^r^ ayder à accomplir la Chape et la dalmatique et tunique des ornements pour les morts.

Elle a de plus donné depuis six mois ce 15^e^. de Ianuier 1654. p^r^. l'entretien des officiers de l'Eglise la valeur de plus de 40ll.

Item la mesme 21ll. 10s. pour ayder à achepter la tapisserie de Madame de Monceaux.

Item depuis le dict temps iusques au 3. may à diuerses rencontres, en estoffe p^r^. habiller les enfants, et autres choses selon le memoire plus de 100ll.

Madem. Manse.

Mademoys. Manse enuoya en may 1654. vne belle estoffe de satin de la Chine p^r^. faire vne escharpe p^r^. S^t^. Sacrement.

Mademoyselle de Repentigny.

Mademoyselle de Repentigny en mesme temps donna un beau tableau du rosaire.

La r. m. Eugenie des fontaines.

L'an 1654. la m. Eugenie des Fontaines de la maison de S^te^. Marie à Paris, rue S^t^ Antoine, enuoya vne belle chasuble de satin à fleurs auec vn amy, la bourse, corporal etc.

Mademoyselle De l'Isle, September, 1652, altar-cloths.

Gave to the parish church a lace hanging of about 2 ells; 2 linen curtains with lace borders; and a table-cover about an ell and a half long, with 4 stripes.

Mademoyselle de Repentigny, January, 1653.

Beautiful fine lace, 3 fingers wide, and 4 ells long, as a border for the altar-cloth.

Madame de la Pelterie.

A large picture of St. Joseph placed on the left side of the altar or altar-screen of the parish church.

Madame d'Ailleboust.

A credence-cover, on the 1st of January, 1654.

Madame de la Pelterie.

Madame de la Pelterie, ten écus toward completing the Cope, dalmatic, and tunic of the vestments for the dead.

She has given during six months up to this 15th of January, 1654, for the maintenance of the officers of the Church, more than 40 livres.

Item, the same, 21 livres, 10 sous toward the purchase of the tapestry of Madame de Monceaux.

Item, from the said date to the 3rd of may, on various occasions,—in cloth for dressing the children, and other articles, according to the memorandum,—over 100 livres.

Mademoyselle Manse.

Mademoyselle Manse sent in may, 1654, a fine piece of Chinese satin to make a scarf for the Blessed Sacrament.

Mademoyselle de Repentigny.

Mademoyselle de Repentigny at the same time gave a fine picture of the rosary.

The reverend mother Eugenie des fontaines.

In the year 1654, mother Eugenie des Fontaines of the house of Ste. Marie in Paris, rue St. Antoine, sent a fine chasuble of flowered satin with an amice, burse, corporal, etc.

Paris. En mesme temps le R. P. Charles Lalemant obtint vne aumosne p^r^ payer à Mons^r^. Quenet 142ll. que la paroisse luy deuoit, & 40ll. p^r^. des cierges.

M^r^. Bourdon. Mons^r^. Bourdon a donné p^r^ la Chapelle de S^t^ Ioseph, où il a son banc la valeur de plus de 50. escus, soit en argent ou en clous.

M. Grouuel. Mons^r^. Martin Grouuel enuiron autant la pluspart en bois, planches et madriers; outre de l'huile à brusler deuant le S^t^. Sacrement, et vne petite pente de tapisserie p^r^. mettre à l'entour de la chaire.

M^e^. de Monceaux. En 1655. Mad. de Monceaux, vn parement d'Autel de reseau en couleur.

La R. M. Eugenie des Fontaines cy-dessus énoncée, vne belle dalmatique.

La R. M. Marguerite Doniat. La R. M. Marguerite Doniat de l'Assomption à Paris, trois beaux surplis.

M^r^. l'Espine. Mons^r^ de l'Espine, vne robe de loutre et de plus ces deux années dernières nous a fait valoir bien à profit quelques rets qu'on luy auoit données p^r^. porter à Tadoussac.

M^r^. de Mavre. Mons^r^. de Maure quelques minots de blé.

M. de la Pelleterie. Madame de la Pelleterie 100ll.

R. P. Pierre le Clerc. R. P. Pierre le Clerc de Paris 100ll.

le P. Roy. Le P. Roy de Paris 30ll.

pour encensoir d'argent, or à brunir &c.

M^r^. Bourdon. M^r^. Bourdon p^r^. le clocher 20ll.

M^r^. De Charny. M^r^. de Charny 30ll.

M. Godefroy. M^r^. Godefroy vn escu d'or.

Paris.

At the same time, Reverend Father Charles Lalemant obtained an alms to pay Monsieur Quenet[31] 142 livres that the parish church owed him, and 40 livres for tapers.

Monsieur Bourdon.

Monsieur Bourdon gave for the Chapel of St. Joseph where his pew is situated, the value of over 50 écus, either in money or in nails.

Monsieur Grouvel.

Monsieur Martin Grouvel, about as much,—chiefly in timber, boards, and planks; besides oil to be burned before the Blessed Sacrament, and a small tapestry hanging to be placed around the pulpit.

Madame de Monceaux.

In 1655, Madame de Monceaux, an Altar-drapery of colored network.

Reverend Mother Eugenie des Fontaines, mentioned above, a handsome dalmatic.

The Reverend Mother Marguerite Doniat.

The Reverend Mother Marguerite Doniat, of the Assumption in Paris, three fine surplices.

Monsieur l'Espiné.

Monsieur de l'Espine, a robe of otter-skins; and, moreover, during the past two years he has enabled us to derive great profit from some nets that had been given him to take to Tadoussac.

Monsieur de Maure.

Monsieur de Maure, several minots[32] of wheat.

Madame de la Pelleterie.

Reverend Father Pierre le Clerc.

Father Roy.

Madame de la Pelleterie, 100 livres,
Reverend Father Pierre le Clerc, of Paris, 100 livres,
Father Roy, of Paris, 30 livres,
} for a censer of silver, burnished gold, etc.

Monsieur Bourdon.

Monsieur Bourdon, for the steeple, 20 livres.

Monsieur De Charny.

Monsieur de Charny, 30 livres.

Monsieur Godefroy.

Monsieur Godefroy, a gold écu.

M. Daudeuille. M^r^. Daudeuille 27ll. 10. s.

Mad. Seuestre. Madame Seuestre 12ll. ou 15ll.

Mons^r^. de Lauson Gouuern^r^. nous a fait tomber entre les mains en diuerses rencontres plus de 300ll.

Le R. P. Paul Ragueneau, Est à remarquer que depuis 1651. les Superieurs de la maison de fire Comp^le^ ont grandement assisté la paroisse.

le. P. Fr. le Mercier. 1° faisants subsister vn seminaire d'enfants la pluspart à leurs despens. 2° fournissants vn de nos Freres p^r^. auoir soin de la sacristie de la paroisse. 3° nous prestants M^re^. Charles Boiuin, charpentier, trois moys durant, pour conduire l'ouurage de fire clocher. 4° retirants en ceste maison S^t^ Martin, principal Chantre de l'Eglise. 5° nous fauorisants en tout en plusieurs autres façons et manieres.

DEPUIS LA TOUSSAINTS 1655.

1655. M^r^. Martin Grouuel et sa femme. Le S^r^. Martin Grouuel et sa femme ont fait don de leur terre située au lieu dict La grande Riuiere, au dessus du Cap de Tourmente, dans la seigneurie de Beaupré; mais les Seigneurs, n'ayants pas voulu laisser cela en main morte, obligerent la paroisse de s'en deffaire, & elle fut venduë sept cents ll à Charles Cadieu dit Couruille.

Les S^rs^. Bourdon et l'Espiné. Le S^r^. l'Espine et le S^r^. Bourdon, associés p^r^. la traite de Tadoussac, vne barique d'huile à brusler.

M^e^. Buissot. Madame Buissot, vne belle escharpe de soye rouge.

Monsieur Daudeville,[33] 27 livres, 10 sous. *Monsieur Daudeville.*

Madame Sevestre, 12 or 15 livres. *Madame Sevestre.*

Monsieur de Lauson, the Governor, gave into our hands on various occasions, more than 300 livres.

It should be observed that, since 1651, the Superiors of the house of our Society have greatly assisted the parish church. *Reverend Father Paul Ragueneau.*

1. They maintain a seminary for children, chiefly at their own expense. 2. They provide one of our Brethren to take care of the sacristy of the parish church. 3. They lent us Master Charles Boivin, carpenter, for three months to direct the work on our steeple. 4. They lodge in that house St. Martin, the principal Chanter of the Church. 5. They aid us in everything in many other ways and fashions. *Father François le Mercier.*

SINCE ALL SAINTS' DAY, 1655.

Sieur Martin Grouvel and his wife donated their land situated at the place called La grande Riviere above Cap de Tourmente, in the seigniory of Beaupré; but as the Seigniors[34] did not wish to leave the property in mortmain they compelled the parish to dispose of it, and it was sold for seven hundred livres to Charles Cadieu, called Courville.[35] *1655. Monsieur Martin Grouvel and his wife.*

Sieur l'Espine and Sieur Bourdon, who are partners for the Tadoussac trade, a barrel of lamp oil. *Sieurs Bourdon and l'Espiné.*

Madame Buissot, a handsome scarf of red silk. *Madame Buissot.*

Monsr. De Charny. Monsr de Charny vne piece de taf[e]tas noir de vingt aulnes, à 8ll l'aulne.

La Mere Eugenie de la Visitation. Nous ẽ venu de Paris par les vaisseaux arriués en 1656. six beaux vases de fayance figurée auec leurs bouquets de la part de la Me. Eugenie des Fontaines de la Visitãon de Paris

La Mere Marguerite de l'Assomption. Item 6. autres de la part de la Me. Marguerite Doniat de l'Assomption.

Le R. P. Gvill. Thiersan. Item vne belle chasuble de damas noir, dont prés de la moitié a esté donnée par charité par le soin du R. P. Guill. Thiersant.

DEPUIS LA TOUSSAINCTS 1656.

1656. Monsr. Grovvel. Le Sr. Martin Grouuel a donné vn deuant d'Autel, deux pauillons droguet blanc à fleurs rouges; quatre chasubles, deux blanches, vne rouge et vne noire, vn voile rouge et vn blanc, deux bourses, deux Agnus Dei, vn petit tableau, deux encensoirs, vne nauette de cuiure, trois corporaux, deux voiles de reseau, vn petit benitier de cuiure, deux breuiaires, vne nappe d'autel, vne aulbe & un amict.

Made. Morin. Madame Morin, vn escharpe de cotton barriollé de iaune, pour la chapelle Ste. Anne.

Monsr. Vignal. Monsieur Vignal, vne nappe pour la chapelle Ste. Anne.

Le P. Svperievr. Le R. P. Superieur, vn pupiltre de bois noir à missel.

DEPUIS LA TOUSSAINCTS 1657.

1657. Mr. Gloria. Mr. Gloria a donné vne petite boëtte dorée pour mettre des hosties.

Monsieur de Charny, a piece of black taffeta twenty ells long, worth 8 livres the ell. *Monsieur De Charny.*

We have received from Paris, by the ships that arrived in 1656, six beautiful vases of faience figured with bouquets from Mother Eugenie des Fontaines, of the Visitation at Paris. *Mother Eugenie of the Visitation.*

Item, 6 others from Mother Marguerite Doniat, of the Assumption. *Mother Marguerite of the Assumption.*

Item, a fine chasuble of black damask, nearly one-half the cost of which was given out of charity through the efforts of Reverend Father Guillaume Thiersant. *Reverend Father Guillaume Thiersan.*

SINCE ALL SAINTS' DAY, 1656.

Sieur Martin Grouvel gave an Antependium; two canopies of white drugget with red flowers; four chasubles,—two being white, one red, and one black; a red veil and a white veil. He has also given two burses, two Agnus Dei, a small picture, two censers, a brass incense-boat, three corporals, two lace veils, a small copper vessel for holy water, two breviaries, an altar-cloth, an alb, and an amice. *1656. Monsieur Grouvel.*

Madame Morin,[36] a scarf of cotton checkered with yellow, for St. Anne's chapel. *Madame Morin.*

Monsieur Vignal, an altar-cloth for St. Anne's chapel. *Monsieur Vignal.*

The Reverend Father Superior a missal-desk of black wood. *The Father Superior.*

SINCE ALL SAINTS' DAY, 1657.

Monsieur Gloria gave a small gilt box to hold wafers. *1657. Monsieur Gloria.*

Pierre Paradis. Pierre Paradis a donné un grand cousteau pour coupper le pain benit.

Noël L'Anglois. Noël l'Anglois a donné vne nappe de toille iaune d'vne aulne ou enuiron, pour s'en seruir à coupper le pain benit.

Le R. P. Poncet. Le Reuerend Père Poncet a enuoyé de France deux iolies scapulaires pour la Vierge et le petit Iesus de ceste paroisse, en l'année mil six cent cinquante huict. Recuës le septiesme aoust.

DEPUIS LA TOUSSAINCTS 1658.

DEPUIS LA TOUSSAINCTS 1659.

En 1660

(Reliqua desiderantur.)

Pierre Paradis.

Pierre Paradis[87] gave a large knife wherewith to cut the blessed bread.

Noël L'Anglois.

Noël l'Anglois gave a napkin of yellow linen, about an ell in length, to be used when the blessed bread is cut.

Reverend Father Poncet.

Reverend Father Poncet sent from France two pretty scapulars, for the Virgin and Infant Jesus of the parish church, in the year one thousand six hundred and fifty-eight. Received on the seventh of august.

SINCE ALL SAINTS' DAY, 1658.

SINCE ALL SAINTS' DAY, 1659.

In 1660

(Reliqua desiderantur.)

BIBLIOGRAPHICAL DATA: VOL. XLII

XC

In reprinting the *Relation* of 1655–56 (Paris, 1657), by Jean de Quen, we follow a copy of the original Cramoisy edition in the Lenox Library. The "Priuilege" was "Donné à Paris le 23. Decembre 1656," and the "Permiſsion" was "Fait à Paris ce 28. Decembre 1656." The prefatory letter of Jean de Quen is dated "A Kebec ce 7. Septembre 1656." This annual is no. 109 of Harrisse's *Notes*.

Collation: Four preliminary leaves, consisting of one blank leaf; title, with verso blank, 1 leaf; "Table des Chapitres," pp. (2); "Priuilege," with "Permiſsion" on the verso, 1 leaf; prefatory letter from Jean de Quen to the French provincial, Louis Cellot, pp. 1–6; text (16 chaps.), pp. 7–168. Signatures: Four preliminary leaves without signature mark, A–L in eights. The last four leaves of sig. L are blank, one of which is usually pasted on the cover. There is no mispaging.

Copies have been sold or priced as follows: Leclerc (1878), no. 2601, priced at 200 francs; O'Callaghan (1882), no. 1237, sold to Library of Parliament of Canada for $21, and had cost him $32.50 in gold; Barlow (1890), no. 1305, sold for $9; and Lenox Duplicate Sale, sold by Bangs & Co., of New York, April 29, 1895, no. 176, to Charles D. Marshall, of Buffalo, for $27.50. Copies are preserved in the

following libraries: Lenox, Harvard, Brown (private), Marshall (private), Ayer (private), Library of Parliament (Ottawa), Laval University (Quebec), British Museum, and Bibliothèque Nationale (Paris).

XCI-XCII

For bibliographical particulars of the *Journal des Jésuites*, see Vol. XXVII.

An anonymous MS. sketch of the murder by the Iroquois (May 29, 1625) of the Jesuit brother, Jean Liégeois, lies within the old MS. volume of the *Journal*. This we reproduce from the original.

XCIII

The *Catalogve des Bienfaicteurs de N. Dame de Recouurance de Kebec*, was a contemporary list of those who, from time to time, between the years 1632 and 1657, made gifts to the chapel built by Champlain. The entries were in the handwriting of several of the Jesuit missionaries—among them, Jerome Lalemant, De Brébeuf, Ragueneau, and De Quen. The original MS. of this interesting document long rested in the archives of the Seminary of Quebec. In *L'Abeille*, a literary journal conducted by the teachers and students of the Petit Séminaire, the *Catalogve* was published for the first time, commencing in the number for April 14, 1859, and concluded in the issue for May 18 following. To this publication were appended numerous explanatory and biographical notes by the Abbés C. H. Laverdière and H. R. Casgrain, editors of the *Journal des Jésuites*.

It is possible that the original MS. was used as printers' "copy," for it cannot now be found. In the library of Laval University is what Mgr. T. E.

Hamel, the librarian, considers a "very accurate" copy. We have corrected the *L'Abeille* version by the MS. transcript in Laval, and have reproduced such of the notes of Laverdière and Casgrain as convey information not already given in our own notes in previous volumes of this series.

Note:— We take pleasure in introducing, with the present volume, the collection of *Relations* formed by the late Orsamus Holmes Marshall, and now owned by his son, Charles D. Marshall, of Buffalo, N. Y. The elder Marshall was one of the pioneer collectors of these volumes, and among the first to recognize their value as sources of history. The collection now comprises twenty-one annuals. Those represented, and previously published by us, are: 1635 (Harrisse, no. 63), 1636 (H. 65), 2nd issue of 1637 (H. 68), 2nd issue of 1638 (H. 70), 2nd issue of 1639 (H. 75), 1640 (H. 76), 1640–41 (H. 77), 1642 (H. 80), 1642–43 (H. 81), 1643–44 (H. 83), 1645–46 (H. 86), 1st issue of 1648–49 (H. 90), 2nd issue of 1648–49 (H. 91), 1650–51 (H. 97), 1652–53 (H. 101), and 1653–54 (H. 103). Subsequent ones will be duly noted in order.

NOTES TO VOL. XLII

(Figures in parentheses, following number of note, refer to pages of English text.)

1 (p. 71).— Otihatangué is identified by Beauchamp, Clark, and others as the Salmon River, N. E. of Oswego. Beauchamp defines the meaning of this word as "large clearing;" he also mentions other names (*Ind. Names*, p. 65) applied to this locality. One of these appellations was La Famine (Anglicized as Famine Bay), doubtless given on account of the sufferings endured by the French on their way to Onondaga in 1656. The place is mentioned by Le Moyne, in 1654, as "a resort of all nations." Coronelli's map (1688), says that there "most of the Iroquois disembark to trade their beaver." See Clark's excellent note identifying Otihatangué, in *Early Cayuga History*, p. 17. Cf. *note* 6, vol. xli. of this series.

2 (p. 71).— The *poisson doré* here mentioned is probably the common yellow or American perch *(Perca americana* or *flavescens)*. The *achigen* is the black perch or black bass; the name is of Algonkin origin (Clapin's *Dict. Canad.-Français*, p. 343). Both these kinds of perch abound in fresh-water lakes and in rivers, in Canada and the Northern States.

3 (p. 75).— *Neds percés:* the Beaver tribe (vol. x., *note* 6). The rapids referred to are probably those of St. Louis (Lachine).

4 (p. 83).— *Tethiroguen:* the Oneida River, issuing from Oneida Lake (Goienho). The village of Oneiout (Oneida) was probably on the eastern side of Oneida Creek, near the present Munnsville.

5 (p. 109).— Charles Garman (Garemand) was captured by the Iroquois in June, 1653, at which time he was eight years old (vol. xxxviii., p. 175).

6 (p. 149).— A version of the Huron myth of Ataentsic (vol. x., pp. 127–129, 323).

7 (p. 163).— Concerning the manufacture and uses of mats by North American aborigines, see *U. S. Bur. Ethnol. Rep.*, 1891–92, p. 18–21. The use of mats for catching fish seems somewhat unusual; but, when fastened across a narrow stream, a coarse mat of plaited rushes might well serve as a net.

8 (p. 179).— Cf. the description of this feast with those given by Brébeuf (vol. x., pp. 175–177) and Lalemant (vol. xvii., pp. 167–187).

9 (p. 197).— Regarding Taronhiaouagui (Tha-ron-hya-wă'-kon), see vol. viii., *note* 36; vol. x., *note* 12.

10 (p. 213).— Upon the name Otondiata, Beauchamp says (*Ind. Names*, p. 72): "It was interpreted for me as *Stone stairs*, an appropriate name. It was applied to Grenadier island [St. Lawrence Co., N. Y.] as early as 1673, and with slight variations was always prominent."

11 (p. 221).— The identity of these two French explorers was long unknown; but recent historical researches sufficiently confirm the opinion that they were Radisson and Groseilliers (vol. xxviii., *note* 32). This is the first mention (so far as known), in contemporary documents, of their discoveries. Radisson wrote several narratives of his voyages; the MSS. of these are preserved in the archives of the Bodleian Library and British Museum; they first appeared in print in the *Prince Soc. Pubs.*, vol. xvi. (Boston, 1885). Parts of the relation of Radisson's third and fourth voyages are republished, with annotations, in *Wis. Hist. Colls.*, vol. xi., pp. 64–96; cf. *Id.*, vol. xiv., p. 5, *note*, and *Parkman Club Pubs.*, no. 2. The first of these narratives relates his experiences while a prisoner among the Iroquois (1652–53). During this time he met, at Fort Orange, the Jesuit Poncet, who also had been captured by the Iroquois. A little later, Radisson made his escape, and was sent by the Dutch to Holland. Returning to Canada in May, 1654, he seems to have departed with Groseilliers (his brother-in-law) in the following August, upon the voyage referred to in our text. In July, 1657, he went with the Jesuits to Onondága, and wrote an account of that enterprise, much longer and more circumstantial than Ragueneau's.— See his *Voyages* (Prince Soc.), pp. 86–134.

The discoveries of Radisson and Groseilliers mentioned in our text are again referred to in the *Relation* of 1658 (vol. xliv. of this series), where Druillettes gives information — regarding the routes to Hudson Bay, and the tribes of the Northwest — derived partly from these two explorers, partly from the roving Indians.

12 (p. 221).— The tribe here called *Puants* were the Winnebagoes (vol. xv., *note* 7); the *Liniouek*, the Illinois (vol. xxiii., *note* 9); the *Nadouesiouek*, the Sioux (vol. xxiii., *note* 8); the *Kiristinons*, the Crees (vol. xviii., *note* 15).

Pouarak (Poualac): an abbreviated form of *Assinipoualak*, which, according to the *Relation* of 1658, means "warriors of the rock," modernized as Assiniboin. A tribe of Siouan stock, dwelling west of the Crees, on the Saskatchewan and Assiniboin rivers.

13 (p. 231).—A letter (dated 1656) by Claude Pijart, in the archives of l'École Ste. Geneviève, Paris, gives a similar account of Garreau's death. Pijart states that the Algonkin fleet numbered some 300 people; also that Garreau was assigned as their spiritual instructor, at their own request. A copy of the *Elogium*, or obituary notice, sent out by his superior upon the death of Garreau, is in the archives of St. Mary's College, Montreal. See sketch of his life, and reference to Perrot's account of his death, in vol. xxiii., *note* 13.

14 (p. 251).—Regarding Madame de Charny, see vol. xxxvii., *note* 6.

15 (p. 255).—The Madame Bourdon here referred to was Anne de Moncea::x (vol. xxxv., *note* 3); she married (Aug. 21, 1655) Jean Bourdon (vol. xi., *note* 11), as his second wife. For mention of her daughter, see vol. xxxvi., *note* 38.

16 (p. 257).—The name Achiendasé had been given by the Iroquois to Lalemant, as superior of the missions; in accordance with their custom, it was also conferred upon Le Mercier as his successor.

17 (p. 257).—In the original MS., the *Mort du Frere Liegeois* is inserted at this point, thus interrupting the sentence.

18 (p. 259).—The MS. annals of the Hôtel-Dieu of Quebec mention this priest (Le Bey) as chaplain of that institution.

19 (p. 263).—"All which follows, regarding the death of Brother Liégeois, is written upon a detached sheet, somewhat smaller in size than the rest of the folio MS. This notice is from the hand of the person whose writing appears on the margins of the entire Journal."

"Robert le Coq (called 'the good') was killed, not with Father Jogues, but four years later."

"Brother Liégeois's name was Jean."

The above notes are taken from Quebec ed. of *Journal*, p. 196.

20 (p. 267).—The spot where Liégeois was interred is thus identified by Faucher de St. Maurice, in his brochure entitled *Relation . . . des fouilles faites . . . dans . . . les fondations du Collège des Jésuites* (Quebec, 1879), p. 38: "The excavations of Sept. 6, 1878, made in the Jesuit barracks . . . lead us to believe that the foundation walls surrounding the place where the excavations were made were those of the old sacristy of the chapel, designated in the *Journal des Jésuites*, p. 197, by the name of 'Congrégation des Messieurs.' The chapel which bears this name — or, rather, as Abbé Ferland says in his *Notes sur les registres de Notre-Dame*, p. 90, 'the room which served the Jesuits as a chapel' from the end of 1650 — was included in the main building, and could not have been far from this sacristy."

The excavations above referred to were made by order of the Canadian government, and most of the work was done under the direction of St. Maurice. On August 21 (1878), human bones were uncovered, which were decided by local antiquarians to be those of the Jesuit priests Jean de Quen and François du Peron, and the brother Jean Liégeois. A full account of this discovery is given by Rochemonteix in *Jésuites*, t. i., pp. 456–465. Cf. St. Maurice, *ut supra*.

It may be added here that the reference made, in the next paragraph of the text, to the burning of the College of Quebec is somewhat ambiguous. "The college of Quebec, properly speaking, had never been burned. It is true, the residence of Nôtre Dame de Recouvrance was consumed by fire in 1640; but it was not until several years later that the foundations were laid for the college (now 'the Barracks')."—Quebec ed. *Journ. des Jésuites*, p. 197, *note*.

21 (p. 269).—The original MS. of the *Catalogve des Bienfactevrs* was long preserved in the archives of the Seminary of Quebec, but now cannot be found there, only a copy of it remaining. Its publication in *L'Abeille* (see Bibliographical Data of this volume) was accompanied with notes; such of these as we here use will be distinguished by their numbers and the initials of the editors,—as, "L. & C., 11;" i.e., "note 11, by Laverdière and Casgrain."

At the time when this document begins, "Canada had just been restored to France, by the treaty of Saint Germain-en-Laye, Mar. 29, 1632." The Jesuits mentioned in the text were Fathers Anne de Nouë and Paul le Jeune, and Brother Gilbert Burel. The chapel of Nôtre Dame de Recouvrance, "which was the first parochial church at Quebec, must have been built upon the site or in the neighborhood of the present Anglican cathedral."—L. & C., 2, 3, 5.

22 (p. 271).—Cf. mention of this incident in Lalemant's letter describing his shipwreck (vol. iv., p. 245).

23 (p. 271).—Ignatius Loyola was the founder of the Jesuit order, and François Xavier, his most eminent disciple. For notice of Luigi di Gonzagua, see vol. xviii., *note* 3. Stanislas Kostka, belonging to a noble Polish family, was born in 1550. A student in the Jesuit college at Vienna, he desired to enter that order, but his family would not allow this step; he obtained, however, a position in the college at Dillingen. Being afterward sent to Rome, he assumed the monastic habit in 1567, and died Aug. 15, 1568. He was beatified in 1604, and afterward canonized.

24 (p. 271).—Regarding this legacy by Champlain, see vol. xiii., *note* 1.

25 (p. 273).— See Le Jeune's description of this fire, vol. xix., pp. 65–67. The Jesuit residence thus consumed was built in 1635.

26 (p. 273).— The Jesuits had then six residences in Canada: two at Quebec — Notre Dame des Anges, and Notre Dame de Recouvrance (that is, the lodging that was lent to them after the fire, until the new building was erected); the residence of La Conception, at Three Rivers; that of Sainte Anne, at Cape Breton; that of Saint Joseph, at Ihonatiria; and that of La Conception, at the village of Ossossané.— L. & C., 13.

27 (p. 273).— Another MS. of the same period, preserved in the Archiepiscopal archives, assigns a different use to the proceeds of this collection. "In 1643 and 1644," this MS. says, "collections were taken among all the parishioners, for the erection of the church."— L. & C., 16.

28 (p. 275).— The manuscript above cited says: "In 1645, Monsieur de Montmagny, the Governor, and the parishioners gave, in addition to the collections mentioned above, 1,270 beaver-skins, which might then be worth 8,000 livres, to build the said church, which was called Notre Dame de la Paix. . . . That church was built in the form of a cross,— 30 feet wide by 100 feet long, including the walls,— on the site which it now occupies, which was given for the purpose by Guillaume Couillard and his wife" (1645). That gift must have been merely verbal; for the same manuscript adds, a little farther on: "On the 15th of January, 1652, by deed before Audouart, notary, Guillaume Couillard [and his wife], gave to the church of Quebec aforesaid the ground on which the said church is built, 80 perches in superficies."

"There were," it adds, "two chapels: that on the epistle side was called Saint Joseph's, and that on the gospel side was called Saint Anne's. From that time, this church has been the parish church of Quebec; it has been maintained by the charity of the parishioners."

Proceedings of the church wardens, October 8, 1645: "Resolved that, in view of the destruction by fire, five and a half years ago [in 1640], of the first parish church of the said habitants, a new one be built in honor of the most Blessed Virgin, the Mother of God, under the title of Notre Dame de la Conception, who is the Patroness and Titular of the Parish of Quebec." And inasmuch as, through the intercession of the most Blessed Virgin, peace had that year been obtained with the Iroquois, it was resolved that that church should bear the name of Notre Dame de la Paix. It was also decided that a clergy-house be built near the church. Reverend Father Lalemant, Superior of the Jesuits, and Monsieur de Mont-

magny, the Governor, laid the first stone of the said church.— L. & C., 17.

Concerning the above-mentioned gift of the habitants, cf. vol. xxvii. of this series, p. 89; vol. xxviii., pp. 225-227.

29 (p. 275).— Geneviève Juchereau, daughter of Jean Juchereau, sieur de More, and wife of Charles Le Gardeur de Tilly.— L. & C., 18. See vol. xxvii. of this series, *notes* 5, 15.

30 (p. 277).— Jean Gloria was born in 1639, near Dieppe. He is mentioned in 1650 as an employé in the Jesuit residence at Quebec; but in January, 1652, he married Marie Bourdon, a niece of Jean Bourdon. By her he had six children, two of whom became hospital nuns. In 1658, he was procuror, or agent, for the habitants of Quebec. He died in October, 1665.

31 (p. 283).— Reference is made to Jean Guenet (vol. xxxv., *note* 12).

32 (p. 283).— The minot is an old measure of capacity, equivalent to 39 liters, or 1.11 Winchester bushels.

33 (p. 285).—*Daudeville:* Nicolas le Vieux de Hauteville, lieutenant-general of the seneschal's jurisdiction, (vol. xxxvi., *note* 52); he came to Canada with De Lauson (1651). He married (September, 1654) Marie Renardin de la Blanchetière; they had two daughters, one of whom became a hospital nun.

34 (p. 285).—The inhabitants of the Côte de Beaupré still give the stream that name. On the maps it is called River Sainte Anne.

The company of the Hundred Associates conceded the Côte de Beaupré to Antoine Cheffault, sieur de la Renardière, and the Island of Orleans to sieur Jacques Castillon, on January 15, 1636. But we observe, by a declaration of February 29 following, that the sieurs Cheffault and Castillon had not acquired those two seigniories for themselves alone,—because they acknowledge that they are for themselves and for Messieurs François Fouquet and Charles de Lauson, councilors of state; for Monsieur Berruyer, seignior of Manselmont; and for Messieurs Jean Rozé, Jacques Duhamel, and Juchereau, merchants; the eight associates owning each one-eighth in the partnership. This company, which generally took the name of the Company of Beaupré, sold those two seigniories, by various deeds passed between the years 1662 and 1668, to Monseigneur de Laval, who bequeathed them to the Seminary of Quebec in 1680.— L. & C., 51, 52.

35 (p. 285).— Charles Cadieu (also named Courville) was born in 1628. At the age of twenty-six, he married Michelle Macard, by whom he had eight children. In 1650, he was engaged with